PADYA PUSHPANJALI.

(A nosegay of Sanskrit poems in two parts with English translation of Part I and English foot-notes for Part II)

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With a Foreword by

The Hon'ble Justice SRI N CHANDRASEKHARA AIYAR,

(Judge Supreme Court of India)



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॥ श्रीः ॥

॥ पद्यपुष्पाञ्जलिः ॥



पद्मपुरवास्तव्य वल्लीपरिणयचम्पादि-
कर्तृ कविकेसरिस्वामिदीक्षित भ्रातृ-
वेङ्कटाचलयज्वतनूजेन
विद्यारत्न साहितीवल्लभ साहित्यालंकार
विरुद' भाजा 'मधुरानगरी विद्योतमान
श्रीरामेश्वरदेवस्थानपाठशालाध्यक्षेण

सुब्रह्मण्यार्येण

विरचितः ॥

१९५१

पुराणमित्येव न साधु सर्वं
न चापि काव्यं नवमित्यवद्यं।
सन्तः परीक्ष्यान्यतरद् भजन्ते
मूढः परप्रत्ययनेयबुद्धिः॥ — कालिदास

॥ विषयानुक्रमः ॥

उत्तर भाग - कथानकानि.

English Translation of Part I

FOREWORD

This work deserves to be introduced to the public by more competent men than myself. But Principal Subrahmanya Sastry's friendship for me has overborne his sense of values and propriety.

Possessing talents of a high order in Sanskrit grammar and Shastras, he has proved by this work that he can also take rank among Sanskrit poets. He has covered within a short space an interesting variety of subjects and has brought his poetic skill to bear on them with consummate art. The subjects dealt with are largely those which will appeal to the modern mind. We have 'संसारस्तव' or the song of-life, the refrain being "धर्म्याणि कर्माणि सदाकुरुत्वं", which means 'be always doing righteous acts.' That there can be no exclusiveness or isolation in the modern world, but that societies and individuals are interdependent on each other, is the theme of a set of verses entitled "पारस्पर्यम्" Reflections on the dignity of labour and the inter-relation of nature and art furnish proof of a penetratively observant mind. The grip which the Rajoguna has over life is emphasized and expatiated upon in ten striking verses under the heading रजोविलास. In कविता-प्रासाद (Palace of poetry) the author has displayed a rather original poetic conceit, envisaging poetry as a

grand palace, the foundations of which were laid by Valmiki and Vyasa, and an imposing edifice, consisting of beautiful halls and rooms and collonades, was built by skilled architects like Kalidasa, Bhasa, Aswaghosha and Bhavabhuti The pre potent but subtle influence wielded by woman over man is described in 5 slokas under the caption स्त्री. The greatness of Bhishma, the Kaurava warrior, who was the very embodiment of Hindu Dharma and culture comes in for just praise. In this poem one would have expected a reference, though very brief at least, to the encounter, wordy as well as physical, between Bhishma and Parasurama narrated in the Udyoga parva of the Maha bharata In अद्भुत भारतम्, the author thinks more of the India of the past than of the present Glory and renown in many fields of knowledge and achievement were India's *characteristics in ancient* days But today, there can be little doubt that she is shorn of all such vestments and presents a picture of economic distress, political troubles and intellectual barrenness or sterility. The story is neatly told of Moti, the Rajput nurse, who sacrificed her own child for preserving the prince royal and later on, put an end to her own life so that she may keep company with the little one, whom she despatched to the other world in circumstances of moving tragedy. King Canute's superlative haughti-

ness and humiliation, the anecdote of Solomon and the bees, lessons from the life of the Lord of Burleigh, the mastery of instinct over self-control, are dealt with tersely in easy verse

The learned author wants his effort to be judged by its intrinsic merits and that it should not be relegated to the back-ground as there is nothing new in it, which has not already been said before In this connection he quotes the famous verse of Kalidasa पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम् ।
सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः ॥

This is a legitimate claim for him to make There can be nothing but praise for this attractive collection of verses The style employed is simple, and there is lilt and flow of language, the metres employed are appropriate, and the ideas of the author are fertile Mostly he is on *terra firma* and does not allow his poetic imagination to run riot Poetry of this kind is welcome and is bound to be widely appreciated Lovers of Sanskrit owe a deep debt of gratitude to the distinguished author for this laudable enterprise

New Delhi }
11—1—1951 } N CHANDRASEKHARA AIYAR

An appreciative evaluation by

Dewan Bahadur Sri K S RAMASWAMI SASTRIGAL

Retired District Judge, Madras

I have perused with much pleasure and profit the book of Sanskrit poems entitled PADYA–PUSHPANJALI by Mr V Subrahmanya Iyer Principal Rameswaram Devasthanam Patasala Madurai That such a work should appear in 1950 is itself proof of what Pandit Jawaharlal Nehru describes as the 'VITALITY AND PERSISTENCE OF SANSKRIT in his immortal work entitled The Discovery of India I am penning this appreciative evaluation of these excellent and original poems on 26th January 1950 which is the day of the inauguration of the Indian Republic a fact which is symbolical of the new spirit pervading these poems as the Republic is symbolic of the new spirit pervading the life of India

For centuries past Sanskrit poetry has been merely the pouring of mental molten metal into old moulds Traditional themes and conventional sentiments ruled the minds from generation to generation The author of this work has broken new ground and expresses the variegated panorama of modern Indian life with a refreshing modernity of outlook without in any way sacrificing Indian idealism or deflating the ethical and spiritual values of Indian thought and life

I may refer first to his translations of some beautiful modern English poems and some original poems on western themes of high emotional sweetness The poems GODIVA and BURLEIGH PRABHUH are not merely translations of two of Tennyson s splendid poems but are original poems bringing out well the inner spirit of the themes The poem TANTU VAYA SILASA brings out the chastening beauty of the transformation of Silas Marner s soul by Eppie who was God s gift to a man who had lost his entire store of wealth The poem PRAVARANA BHASHITAM takes a Japanese fairy tale and distils its emotional essence in simple and lovely verses throbbing with feeling The poem UPAHARA is another fine poem breathing the sublime spirit of sacrifice The poem on BISHOP HATTO is another fine gem combining humour and sentiment There are splendid poems full of lofty emotion on Indian themes like DHATRI MOTI (NURSE MOTI) MANIKYA HARA etc

Another novel and charming feature is that even the poems on old themes and religious subjects have a newness and directness and modernity of sentiment and presentation The poem KANAKA PATTIKA shows the glory of compassion The poem SAKUNTALA S SOLILOQUY presents an old theme from a subjective angle of vision and with a new intensity of emotion BHISHMA MAHATYAGA presents another old theme from a psychological point of view RISHI SAMSMARANAM expresses our debt to sages in a new manner ADBHUTABHARATAM, VAGVAIBHAVAM, SATI, ASHTAMURTISWAROOPAM TAPASSILATA, KAVITA-PRASADA etc, are other poems full of new and fine moods on old themes

In my opinion the poems in which we see combined originality and modernity and beauty are those in which modern responses to life in India are sought to be picturesquely yet truly expressed The poem SAMSARASTAVA (Song of Life) expresses the new mood of joyous acceptance of life The poem PARASPARYAM (interdependence), expresses the need of reciprocal service SRAMAPRASAMSA is a poem on work and labour 'STRI' is a poem on feminine beauty and grace VIRAVOPADRAVAH denounces the modern noise-nuisance AVASKARAHARANAM exalts the bhangi SISUSWARGA describes the glory of childhood which Tagore describes as the Crescent Moon

Thus these poems are altogether in a new vein and are graceful, charming and are replete with fine thoughts expressed in diverse metres suited to the thoughts. I wish the work wide and ever increasing public appreciation

Madras, 26th January, 1950

K S RAMASWAMI SASTRI

A LETTER OF FELICITATIONS

C. KUNHAN RAJA

University of Madras
Triplicane (Madras)
7th March 1950

Dear Mr. Subrahmanya Ayyar,

I had occasion to read your poetic compositions in the "Samskritam" very often. I was very happy to have the opportunity of reading some of your recent compositions in manuscript form which you gave me. I read through them very carefully.

Many people have said that Sanskrit just contains some good poetry and that it can be used by Pandits for discussing certain worn out theories on philosophical subjects. But I have always held the view that Sanskrit is still growing and is full of virility. You have shown that what I have said is correct through your compositions.

You command Sanskrit as a living language. The wide field you cover and the variety of subjects you handle show that Sanskrit can serve for all sorts of purposes even in modern times and many of your themes are of living interest.

The simplicity of your language and the lucidity of your expression show clearly that Sanskrit is a living language and that there is no touch of artificiality in it. Your versification is extremely natural.

You also show a rare command of metres and Sanskrit contains a very large number of metres unparalleled in any other language

If your compositions can be published they will be a real contribution to Sanskrit and also to the literary output in the country Kindly accept my very hearty felicitations on your poems I must also thank you for proving my view about Sanskrit being a living language through the way in which you handle the language

Yours sincerely,
C KUNHAN RAJA

AUTHOR'S PREFACE.

The good reception that these short poems had when they were read out to some of my friends here and elsewhere gave me the courage to present them to the general reader in the form of a book. Several of these were published in the years 1949 and 1950 in the "Samskritam" the Sanskrit weekly of Ayodhya to the editor of which I take this opportunity to express my thanks.

The collection consists of two parts. The first part contains pieces of a reflective nature and the second part narrations. The poems have been arranged in the chronological order of their composition. The pieces in the second part were written earlier than those in the first.

My most sincere thanks are due to the Hon'ble Justice Shri N. Chandrasekhara Iyer for having interested himself in writing a foreword to this book. I am deeply indebted to Dewan Bahadur Shri K. S. Ramaswami Sastrigal for his appreciative evaluation and to Dr. C. Kunhan Raja, M. A., Ph. D., for his letter of felicitations.

Due to the time spirit I have had to append an English translation of Part I for the benefit of those who are not as conversant with the glories of Daivi Vak as they should be. I hope the cognoscenti will excuse me for it.

I cannot adequately express my deep sense of gratefulness to Shris R. Ramjeedoss Iyer, Zamindar of Kannivadi, N. M. R Subbaraman M L.A., Madurai and A. Vaidyanatha Iyer, B. A., B. L., M. L. A., Advocate Madurai for their substantial financial help for the publication of this book.

Lastly, my sincere thanks are expressed to the proprietors of Sri Ramakrishna Press, Madurai for their prompt and neat execution of the work.

Madurai,
30—4—51

V. Subrahmanya Iyer

SOME ADVANCE OPINIONS.

———— —

The Hon'ble Shri K M Munshi, Minister for Food and Agriculture, Govt of India

I find your Sanskrit poems interesting

Shri Govindlal H Bhatt M A, Professor of Sanskrit University of Baroda and Ag Director, Oriental Institute, Baroda

. . The learned author has succeeded in proving beyond doubt the wonderful force of the Sanskrit language wherein all the topics under the Sun can be graphically described The variety of subjects including even some of the most important problems of the day, the mastery over language and the natural expression in suitable metres entitle the author to a high place in the galaxy of Sanskrit poets . ..

Dr. A. Sharma, M A, D. Phil Professor & Head of the Department of Sanskrit, Osmania University, Hyderabad.

It was a pleasant surprise for me to go through your "Padyapushpanjali", which is a successful experiment in presenting modern, even foreign, thought and themes through the medium of Sanskrit The contribution of modern India to Sanskrit poetry is not negligible, although unfortunately

not duly recognised But few modern Sanskrit poets if any have dared to deviate from the beaten track of poetic tradition and ventured as you have done on an experiment of modernizing Sanskrit Lyric—without disturbing Sanskrit idiom and expression

It is no exaggeration to say that the pieces contianed in your Nosegay' are sure to prove a source of delight to every Sahridaya By the way they also serve as a proof of the vitality and pliability of the Sanskrit language which can be used as a vehicle of modern thought as well as of ancient lore

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The Hon ble Justice Shri A S P Ayyar, M A, I C S F R S L Bar at Law Judge, Madras High Court

Long ago in England to an English audience of Latin Greek and English scholars I delivered a lecture on Sanskrit and said — Sanskrit is not dead — can never die — though the old days are gone and the old Kings are departed It will continue to live so long as the Hindu race is alive nay indeed so long as man cherishes lofty thoughts couched in sublime words Man the younger brother of the gods will certainly not abandon this language of the gods though now and then when he reverts to his other capacity of elder brother of the animals he may fume or scoff at learning this difficult language and advocate the study of only the much easier modern languages This is not peculiar to India the same thing is found in western countries regarding

the study of Latin and Greek and in modern Turkey regarding Arabic and Persian But when the animal needs are over and leisure comes the human heart craves for something higher than a work-a day language and scoffs at the very difficulty which it sought to avoid before This is only natural just as a hungry man hates the delay involved in washing his hands and waiting for the dishes to come before beginning his repast but the same man will not only wash his hands but also put on a special dress-suit and wait for guests when his work is over and he is entertaining So no one need despair about the future of Sanskrit By its intrinsic greatness Sanskrit is as free from the need for public popularity as an elephant in a procession is from the need for many people to follow it Your book shows the correctness of my opinion and I congratulate you on it and the variety of subjects ancient and modern including Scavenging! The verses run smoothly and nobody will suspect that they are in a language 6000 years old

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Sri T S Balasubrahmanya Ayyar, M A L T, Inspector of Oriental Schools, Madras State

the compositions are very well written the style fluent diction good and ideas novel I am sure you will apply yourself earnestly and ere long you will attempt to publish your writings so that sahridayas may read and enjoy them

Rao Sahib Sri N Natesa Aiyer, B A ,B L , Supreme Court Advocate, Arupathi

the encomiums your works are receiving are in no way exaggerations They possess in them a rare combination of all the qualities which carry appeal to the *modern public who, as you know, have no leisure or patience* for high sounding phrases, grandiloquent word paintings, क्लिष्टकल्पनाs and strained अलंकारs Fresh striking ideas *and concepts clothed in simple, mellifluous language free* from pedantry and ambitious exhibition of scholarship in verse or prose are what are wanted now and your compositions are *having them in abundance* .. ..

Shri K Balasubramania Aiyar, B A ,B L , Advocate "Ashrama" Luz Mylapore

Principal Subrahmanya Aiyar has kindly requested me to give my impressions after perusing his book of Sanskrit poems *entitled* " *Padya Pushpanjali* "

Mr Subrahmanya Aiyar commands a simple lucid and charming poetic style He possesses all the qualifications that are necessary for being a reputed author of Sanskrit Kavyas He has dealt with a variety of subjects forming the theme of his poems and exhibits originality and versatility *The fact that he has been able to secure appreciations* from scholars like the Hon'ble Mr Justice N Chandrasekhara Aiyar, Sri K S Ramaswami Sastry and Dr Kunhan Raja is clear proof to the reader of the true merit of his poetry and of his Sanskrit scholarship I have great pleasure in commending this book to the Sanskrit loving world

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श्रीः

॥ पद्यपुष्पाञ्जलिः ॥

वन्दे गजास्यं सकलैर्निषेव्यं विघ्नौघहन्तार मुमाकुमारं ।
पूर्णं पुराणं गणनाथमीशं कविं प्रसन्नं निखिलार्थसिद्ध्ये ॥

स्मरामि पितरं नित्यं कविं कर्मपरायणम् ।
पितृव्यंच जगत्ख्यातं कविकेसरिणं गुरून् ॥

॥ पूर्व भागः ॥

1. ॥ संसारस्तवः ॥

मा ब्रूहि संसारमसारमेतं विषादगर्भैर्वचनैः कदापि ।
सत्योऽस्ति न स्वप्नमय-प्रपञ्चो धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ १

भूतं लयं गच्छति निस्मृताब्धौ गूढं तमिस्रेव भविष्यदेव ।
इदंच जीवद्भुवि वर्तमानं धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ २

देहो न बन्धाय तु कामनैव तां छिन्धि सद्योभवताद्धिमोक्षः ।
अस्यानुवृत्तिश्च शरीरपाते धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ३

निवर्तते नैव गतक्षणो नु कालस्य वेगः खलु तादृशोऽस्ति ।
संप्राप्यते यद्भवतोऽपिसत्ता धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ४

नैकान्ततो जन्म सुखं न दुःखं सुखं कुरु त्वं समतावलम्बात् ।
त्यजाथयोमे स्थिरधीर्भवन्ये धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ५

मुक्त्वा स्वकीयत्वमतिं क्रियासु चेष्टस्व बुद्ध्या जगतः क्रियेति ।
अथाप्यते चाभ्यसनादियंधी धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ६

अणवस्त्रपातेऽप्यचलो भवेस्त्वं बुद्धिस्त्वदीया यदि निश्चितैवं ।
तथैव तुष्टिंकुरु माऽस्थिरेषु धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ७

अव्यक्त आदिर्हि तथैव चान्तो व्यक्तस्तु मध्यो भवतीह मायात् ।
असत्यबुद्धिं प्रविहाय तस्मिन् धर्म्याणि कर्माणि सदा कुरु त्वम् ॥ ८

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2 ॥ ऋषिसंस्मरणम् ॥

वचनमकृतकं तत्प्रश्रुतं यन्मुखेभ्यो
जगदखिलमपश्यन्ध्यानयोगेन येच ।
हुतभुजि सकला वै देवता यैरिहेष्टा
भवतु नतिरियं तत्प्राक्तनेभ्यो मुनिभ्यः ॥ १

असुरपणिमुखानामाकृतीः प्राप्यच प्रा-
गधिधरणि चरन्ती पापशक्तीस्तपोभिः ।
नरकुलसुखहन्त्रीः लोपयामासुरग्र्ये-
र्महितसमगुणा ये ज्योतिषा दीप्तदेहः ॥ २

विपुलतरमभूद्यन्मानसं विश्वतोऽपि
  प्रतनुतरमणिष्ठादप्यणोः प्रोल्लास ।
विदितविषयजाला आपरादावरं ये
  दिदिशुरवनिभूत्यै ज्ञानशाखास्समस्ताः ॥ ३

जटिलगहनचेतस्तत्त्वमालोड्य सम्यङ्-
  मनुजसमुदयस्य श्रेयसे ससृजुर्ये ।
चिरतरचरितं, सद्धर्मसेतून्यबन्धु-
  स्समलभत च धर्मः शाश्वतीं यैः प्रतिष्ठाम् ॥ ४

वयमिह सुचिरस्थं धर्ममेषां प्रवृत्ता
  विपरिणमयितुं चामूलतो हृष्टवीर्यं ।
विनयमुपगतास्तान्संस्मरन्तो महर्षीन्-
  प्रशममनुविशाम प्रथमादीदृशाद्द्राक् ॥ ५

३. ॥ कविताप्रासादः ॥

आविर्भवत्यखिलभांस्यवधीरयन्य-
श्छान्दाद्धयेन महसा रचित पुराण ।
प्रासाद एष महतां निवहेन, तुङ्गो
व्यूढाकृतिस्स्थिरतर प्रियभारते न ॥ १

ज्योतिर्मयात्किरणजालमत प्रसर्प-
न्नून प्रकाशयति ते जगदन्यथान्धं ।
वागस्य कर्तृरहिता विलसत्यदभ्रं
मूल इद रसनिधि कुतुकान्वितानाम् ॥ २

रामायण प्रथमकाव्य ममर्त्यतेजो
वाल्मीकिना कविकुलस्य पितामहेन ।
आविष्कृत, विरचितो जगतीप्रदीपो
व्यासेन भारतमयश्च विभाहिमाद्रि ॥ ३

एतद्द्वय मुनिकृत भवति प्रतिष्ठा
हर्म्यस्य निश्चलतरा रुचिरा विशाला ।
छायां ययो कवय आश्रितवन्त एते
रम्याणि चारुतरकाव्यगृहाणि चक्रु ॥ ४

आश्चर्यपञ्चवचनमत्र बृहत्कथाख्यं
क्रीडागृहं शिशुकवेश्च, तथापुराणं ।
यद्वा परैर्हि निपुणैरियमाद्यभूमिः,
प्रारोपिता विषय भावजिघृक्षयाया ॥ ५

निर्माणकर्मणि ततो विषयः प्रविष्ट-
स्स्वाभाविकत्वविरहस्त्वनुरागिरासीत् ।
भूयान्निवेशनमभूत्त पुनः प्रभूतं
विस्मापकानि रचनानि तदोज्झितानि ॥ ६

सौवर्ण एष विपुलः किल हर्म्य भाग-
स्तत्र प्रधानरचकः कविकालिदासः ।
शाकुन्तलं सहृदयास्सरलेऽपि लोके
मेघं च ते न निरगुर्विविशुस्सकृत्ये ॥ ७

भासाश्वघोष भवभूतिमुखाः कवीन्द्रा-
स्सुव्याकृतानि रसपुष्टनिकेतनानि ।
रत्नोज्ज्वलानि विदधुर्नवभूमिकां तां
बाणादयोऽत्र कृतभूरिपरिश्रमाश्च ॥ ८

सारल्यहानिरवधिः, कृतयन्त्रभूमा,
शब्दाहतातिनिबिडा, ऽर्थदरिद्रता च ।
भूयस्समासघटना, ऽप्रगल्भातिमात्रं
पश्चात्तनां ददृशिरे, विविधाः प्रकाराः ॥ ९

गेहानि तानि विजनान्यविकस्वराणि
प्रायो जना विजहतीति किमत्र चित्रं।
भूयोऽप्यदांभिकपथेन पुराहृतेन
पुण्यं प्रभाभरयुतं क्रियतां सुहर्म्यम् ॥ १०

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4. ॥ पारस्पर्यम् ॥

पारस्पर्यं प्रभवति महान्धर्म एको जगत्यां
यद्व्यापारे प्रचलति सुखं लोकवृत्तान्तजातं।
सूर्यस्सूर्यं ग्रहसमुदयं नित्यमाकर्षतीत्थं
ते चान्योन्यं, सहकृतिबलादम्बरे सुस्थिताश्च ॥ १

सूक्ष्मालोके क्वचिदपि दृशोर्मार्गमायाति किञ्चि-
न्नैवद्रव्यं विरहितपराधीनतं विद्यते यत्।
आरभ्याणोस्सरसिजभवाण्डावसानं च याव-
द्धर्मस्यास्याधिकरणवशो वर्तते सर्वलोकः ॥ २

विप्रार्थं वै नरदिविपदां यज्ञसस्यप्रदानं,
वद्धावम्भोनिधिजलमुचौ सेव्यसत्सेवकौ च।
भार्या भर्त्रा नृपजनतयोर्बन्ध एव प्रसिद्धो
लोके चेत्थं प्रकृतिनियता बन्धुता नित्यसिद्धा ॥ ३

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सर्वे यूयं सकलकरणैः कर्म नित्यं कुरुध्वे
जानीध्वेवा न फलमखिलं प्राप्यते तस्यवेति ।
प्रायो याति श्रमिकरचितं वस्तु भोगाय नास्य
श्रीर्हि वासो न खलु लभते कर्षको वायको वा ॥ ४

इत्यंशानां जगति चलनं दृष्टमेकार्थसिद्ध्यै
चिन्त्यं त्वेतद्यदखिलगता स्वार्थता कापि जन्तून् ।
निर्वध्येमान्सुबहुलतया कारयत्युग्रपापं
व्यक्तिर्जातिर्जनजनपदा हेयदृष्टमियञ्च ॥ ५

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5 ॥ प्रकृतिः कला च ॥

यान्नं यस्माज्जगति महितं चित्तसंरंजकं तत्
लक्ष्मीस्त्वं ललितमधुरं वैभमर्थं यदीयं ।
भीमं रूपं हननकरणं चण्डचण्डात्मकं यद्
दुर्गारूपं भवति भुवने तद्दीयार्धमन्यत् ॥ १

रूपं यस्याः किल भगवताऽर्धनारीश्वरेण
स्वीयं भ्रूचुम्बितनवकुचापाङ्गिनं चातिरम्यं ।
धैनाऽप्यासफणिनिटिलाद्यानि भीमं गृहीतं
साऽस्मन्माता प्रकृतिरुभयाकारभृद्धाभयीति ॥

देव्यास्तस्या इशिशुरिह नरोऽतृप्तितस्तन्मुसृष्टं
शानोद्धत्याऽजनयत कला, आह्लादाणवाह्लं ।
शान्ता घोरा अनिखिलपदार्था भृश निर्मिताथे
नारम्भसर्गो भुविविजयनेऽयं कलादेवतारव्यः ॥ ३

इत्थं धन्यं नरकुलमहो यस्य भोगाय सन्ति
ज्योत्स्ना नद्यः पिकरुतसुमादीनि च प्राकृतानि ।
गेहारामादि चतुरकलाकल्पितं चित्रनैं यत्
काव्यं गीतं च ललितकलासंप्रदिष्टं यदन्यत् ॥ ४

भोगे यादृश्यधिकविधता तादृशी नाशने स्या-
द्विद्युद्घात्याक्रमिघनमुखं भीषणोऽस्त्येव लोकः ।
यन्त्राह्वम्सोऽसुहरणचणं भीकरोऽत्यन्तमद्य
प्रक्षोभ्मेयो न निधनकृते किन्तु भद्राय भूयात् ॥ ५

6 ॥ शकुन्तलास्वगतम् ॥

मारीचमा श्रममिमं मम चागताया
धारिष्यतापसकुलैरभिकाङ्क्ष्यमाणं ।
वर्षाणि पश्च समतीयुरशोभनाया
दीर्घाणि खेदबहुलानि कथंचिदेव ॥ १

किं जातमद्य यदनेन समुत्सुकाऽहं
किं वा भविष्यति सुखं मम दुःख भाजः ।
किं सङ्गमादिह परं नृपते स्सुखं मे
किं वा घटेत स ममात्र नृदुष्प्रवेशे ॥ २

पुष्पानुपुष्पमविचया स्मृतयो गताना
मयोन्मिषन्ति सुखदु मयिनिश्चिता या ।
ताताश्रमे मृगकुलैरिह वर्धिताऽहं
वृक्षान्लता श्च सलिलैरप सेचयन्ती ॥ ३

दृष्टा नृपेण तमहं च निरीक्षमाणा
राग परस्परगतोऽजनि सद्य एव ।
अन्यागता मधुमया दिवसाः कथं वे
नीताश्च तेन सह विस्मरणं नु तेषाम् ॥ ४

संप्रेषिता तदनु भर्तृगृहं ससत्त्वा
तातं सखीयुगलमेणशिशुं लतां च।
साश्रा विहाय, मनसा नहु चिन्तयन्ती
गत्वा क्रमेण पुरुराजसभां प्रविष्टा॥ ५

तत्रादनेर्निपतनं, कृपया जनन्या
अत्रागम श्च, नृपते मम शोकहारी।
स्नेहस्य बन्ध उदभूज्जगत श्च भर्ता,
तप्ये ततोऽतनुतपांसि पतिं स्मरन्ती॥ ६

गाधेस्सुतो जनयिता परिवृत्तवर्णो,
मातातिमानुषकुला, परिपालको मे।
तातो महान्कुलपति, र्वसनं च शिक्षा
मुण्याश्रमे, पतिरहो भुवनप्रकृष्टः॥ ७

किन्त्वेष भर्तृविरह स्सुतरामसह्यो
नार्हामियं निरवधिश्च विभाति यो मे।
कामं निपीडयति, किं बत कारणं स्या-
द्राजा न धर्मपरमो यदवस्थिति र्मे॥ ८

हृद्धारिणी निगदिता किल मानुमत्या
वीक्ष्याङ्गुलीयकमसावधिगत्य तथ्यं।
ताम्यत्यहो मम कृतेऽनुशयाभितप्तो
यस्यान्तरे मम च तिष्ठति लोक एकः॥ ९

सख्यौ च ते विदितशापकथे प्रिये मे
नैवापराधसहिते कथितं तु ताभ्यां ।
आवश्यकत्वसमये प्रदिशाङ्गुलीयं
प्रीत्येति, भाग्यविरहात्पतितस्तु तीर्थे ॥ १०

तातं घनौकसमयैधितयन्तमेव
स्नेहाद्ब्रवीमि किमहं प्रति कृत्यविज्ञं ।
दुर्वाससा सुतपसा चरिते मदीये
मुख्यं हि कर्म कृतमस्य फलं त्वनल्पम् ॥ ११

दण्डः कृपाविरहितः परिकल्पितो यद्-
भर्तुश्च विस्मरणमेष च विप्रयोगः।
मन्ये स दैवघटितः परिशुद्धिमार्गो
येनेह पावनतरा भवितास्मि नूनम् ॥ १२

आतिथ्यकर्मणि नियोजितवान् पिता मां
विस्मृत्य तन्नृपतिमेव विचिन्तयन्ती ।
नावेदिषं मुनिवरं समुपागतं तं
शाप फलं च विहिताकरणस्य युक्तम् ॥ १३

कामान्धयाऽऽचरितमेतद् धर्मजुष्टं
सामान्यया वनितयेव पशुत्वभाजा ।
धर्मानियन्त्रित इहास्त्यशुभाय काम-
स्तस्मात् कलङ्कनिचयास्तपसा मयाद्य ॥ १४

त्यक्तं प्रियात्वमधुना गृहिणीत्वमात्तं,
संयोगमत्र सुखि मे हृदयं ब्रवीति ।
जाने कथं स इति नैव, विधिर्गलाढ्यश् ॥
शाकस्य साह्यमथ कर्तुं मसावयासीत् । १५

द्वित्रेष्वहस्सु पुनरागमनं च सिध्येन्-
मार्गस्य मध्य इह दर्शनकाङ्क्षयासौ ।
तिष्ठेत्कदाचिदिति चा शृणवं मुनीनां
स्यादेवमेव, भवताच्च शुभसंगमो नः ॥ १६

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7. ॥ अद्भुतं भारतम् ॥

नद्योऽद्भुतास्शुभजला वनराजयोऽमी
तुङ्गा नगा जलनिधे रमणीयतीराः ।
पुष्पं फलं विहगजातमनन्तवर्णं
ज्योत्स्नाद्भुताऽमृतमयी मधुरर्तव श्च ॥ १

धर्मास्स्थिरा श्श्रुतय आदिविवर्जिता या
अत्यद्भुताः प्रगतय स्सकलेऽपि शास्त्रे ।
यज्ञस्तपोऽध्ययनरीतय ईडनीया-
स्सद्व्यवस्थितिरियं समता न यस्याः ॥ २

किन्त्वेतदद्भुततमं यदिहास्ति येना-
दानं जुगुप्सिततमं निखिलेऽपि लोके।
संलक्ष्यतेऽधिकगुणं महितं च विप्रैः,
दासो जगत्त्रयजयेऽत्र परिग्रहाशी ॥ ३

धर्मः प्रतिग्रहणमीरित आप्तवाग्भिः
न व्यक्तिगो विधिरयं सकलोऽपि वर्गः।
विप्राख्य एव निशितेन हि तेन वद्धो,
रिक्तोऽप्यसावखिलपूर्णतया विभाति ॥ ४

वर्गो भवेद्यदि कदाचिदयं धनार्थी
विप्रत्वहानिरुदियात्सहसैव तस्य।
निस्स्वत्वशस्त्रनिहतारिकुलाश्च विप्राः
स्वां जीविकां परचितैः कलयन्ति तुष्टाः ॥ ५

दारिद्र्य धर्मपरिवद्धजनौघपूर्णो
लोके किमस्ति वरभारतवत्प्रदेशः।
किं वा विधानमिदमेव सुदेशमेतं
धातुं न पारयति मूर्धतले परेषाम् ॥ ६

अर्थावशाः क्षपित भोगतृषा जगत्याः
क्षेमाय तेऽनवरतं व्ययितस्वकालाः।
रक्ष्या. कथंचिदपि ते धृतसत्वलक्ष्याः
रक्षन्ति संस्कृतिमिमां भुवनाद्भुतां ये ॥ ७

स्वातन्त्र्यलाभचरितं किल भारतीयं
भात्यद्भुतेष्वतितरां मकुटायमानं ।
त्यागाश्रयाज्जनतया परिवर्ज्य हिंसां
युद्धं प्रवर्तितमहो विजयो विचित्र ॥ ८

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8. ॥ भीष्म महात्यागः ॥

स्मृते भीष्मेऽ घृष्ये स्मरणपथमारोहति बृहन् –
नगानां राजासावुदधिनिवह श्चातिगहनः ।
नयागारापातो भुवनगुरुगाम्भीर्यं भरितः
पृथुः प्रांशुर्देवालयसुविलसद्गोपुरगण ॥ १

महान्धर्मी वीरः प्रसर मम वाण्यस्य नुतये
विचित्रं यस्यासीज्जननमिह चिन्तानभिगतं ।
प्रतिज्ञावैचित्र्य प्रथितमवनौ यस्य भुवि च
त्रिलोकीचित्रं तन्मृतिचरितमत्राथ कथय ॥ २

प्रयत्ने कंसारेः प्रशमनविधौ हन्तविफले
प्रवृत्तिस्संरब्धा समरहरणाय द्रुततरं ।
कुरूणामाध्यक्ष्ये कुलतिलकभीष्म श्च निहितो
धृतोऽहं हन्यां नावददिति वरान्पाण्डुतनयान् ॥ ३

युयुत्सूनां व्राता रणभुवि समेता उभयतस् –
समं प्रातर्नेतृप्रवरकुरुवृद्धेन झटिति ।
तथैव व्यूढाश्च द्रुपदसुतवीराग्रमणिना,
निदेशं चाकाङ्क्षन्प्रहरणममी दातुमतुलम् ॥ ४

तदानुक्त्वा कंचित्सरभस मगाद्धर्मतनुजो
व्यजानाद्धर्मं यः कृतदृढमति भीष्मशिबिरं ।
निहन्तुं क्षत्राणां जयविलसद्दालाकयशसो
यथोपायं धर्मिन्प्रवद तव नत्वेत्यकथयत् ॥ ५

अवोचद्भीष्मस्तं सदयहृदयो यत्स समये
पुनर्मामागच्छेति चलतु रणं तत्र जयवान् ।
सुतः पाण्डोरेवं च निगदितवाञ्छन्तनुभवस् –
समक्षं वीराणां प्रबलकुरुशल्यं किल वचः ॥ ६

जगत्यां चारित्रप्रथितपुरुषाः केऽपि विदिता –
श्चरित्रे कस्यापि श्रुत इह न सन्धि पुनरयं ।
वरं पृच्छत्येको अलमिव यथार्थ्यं लघुतया
ब्रवीत्योमित्यन्यस्समभति रहो केयमनयोः ॥ ७

जनिर्वा मृत्युर्वा जनयति न भेदं कृतधियां
सदा ये धर्म्यासु प्रसितमनस कर्मततिषु ।
तथापीयं चित्रा व्यवहरणरीतिः खलु तयोः
परः पक्षः स्वो चेति परिगणना यत्र बुधयोः ॥ ८

भटानामाघट्ट स्तदनु चलितो वेगघटित
प्रवृत्तं ब्रह्माण्डप्रकटमतिभीमं प्रमथनं ।
भरः भीष्मश्शास्त्रं निचय इव संख्ये च तडितां
प्रभासे तेजस्वी प्रलयसमयं स्माकलयति ॥ ९

अहान्यष्टावेवं तुमुलतरमायोधनम भूर -
क्रमाद्भागो भूयान्निधनमगमत्पाण्डवबले ।
अथान्येषु धर्मं श्चकितचकितो भग्नहृदयो
ययौ सास्रस्तूर्ण गुणवशगगाङ्गेयमभिधम् ॥ १०

प्रणम्योवाचैवं "परनर! भवान्यावदजितं
बिभर्त्यैतच्छस्त्रं मम किल न तावज्जयमति ।
समायाता यिद्धस्तव हननवेला कथय मा -
मुपायं सद्यस्त्वं समयहरणं मा कुरु विभो" ॥ ११

"यथादीस्त्वं सत्यं भरति मयि शास्त्रं गुणनिधे
प्रहर्तुं शक्तो मां न भवति पुमान्कोपि जगति" ।
निगद्यैवं भीष्मः क्षणमिव स चिन्तापरिगतो
"यदि स्यादन्तो मे निहतमिह दुर्योधनबलम् ॥ १२

कथं कुर्यामेतां विदितविषय पक्षविहतिं
परित्याज्यो लोके विरहितगुणस्स्वोऽपि पुरुषः ।
परो ग्राह्यश्शिष्टस्स यदि गुणवान्नीजकुलजो
विशिष्याराध्य श्चेति किल विदुषां तिष्ठति मतम् ॥ १३

यतस्तावन्तं च समयमुषितं पौरवगृहे
क्षणे तद्व्यावृत्ते युधि विविधमेवाभिनरणात् ।
शरिष्येऽहं साधो गुरुविपदि साहाय्यमधुना
मदन्तस्योपायं कथयितुमिदानीं व्यवसित. ॥ १४

विनिश्चित्यैवं द्रावकुरुवृषभ ऊचे नृपसुतं
" चरित्रं मे पूर्वं विदितमखिलानां शुभमते ।
निजाभीष्टं साऽम्बा मयि गुरुमुखेनालभत न
प्रसाद्याऽलब्धाथ त्रिपुरहरमस्तोकतपसा ॥ १५

परं मद्धातार्थं, तदनुच चितेदानलमियं
समुद्भूता भूयो द्रुपदतनुजा सा स्मृतियुता ।
ततस्थूणाकर्णात्तमधिगतपुंस्त्वाऽद्य च पुमान् -
शिखण्डीत्याख्याता निगदितमिदं देवमुनिना ॥ १६

तदाकार्यं त्वद्दलपथममुमात्मान्तरिति च
स्त्रिय वा स्त्रीपूर्वं प्रति युधि न युध्येय रिपुहन् ।
शिखण्डी स्त्रीपूर्वस्तमिममधुना वीरविजय.
पुरोधायाजौ मां त्वरितमपहारं प्रहरतु " ॥ १७

महात्यागी धर्मप्रवणपरिवृढो धर्मजलधि -
र्यहो धर्मग्रन्थैर्भवति किल भेत्ता स्थिरमति ।
जनित्वा धर्मेणानुपहत धृति जीवति तथा
मृतिं चानेनासावुपदिशति धर्मिव्रतमिदम् ॥ १८

७ ॥ वाग्वैभवम् ॥

अये वाक्चित्रा त्वं तव विभवलेशो मयि कृपा –
वशात्ते संक्रान्तस्तमिम मधुना त्वत्स्तुतिविधौ ।
नियुञ्जेऽहं सद्यस्तनु तमतनुं येन महिमा
तुला नो यस्यास्ति प्रगुण इह वर्ण्येत निखिलः ॥ १

पृथिव्यादीनां त्वं प्रभवसमयात्पूर्वम भवः –
समाश्रित्यैव त्वां सकलमिदं सृष्टं बहुबले ।
विना त्वां शब्द ! स्याज्जडमिव जगन्मूकवदपि
प्रपञ्चस्सोर्थानां तिमिर इव भेदेन रहितः ॥ २

असाधारण्येन प्रविलससि नरे गीर्बहुविधा
न जाने जन्तूनां वचनमितरेषां प्रति भुवि ।
उदक्काद्युत्कर्षः प्रबलतर एवास्य विदित –
स्तथापीयं श्रीमत्ते खलु विजयते तस्य शिखरे ॥ ३

नरस्य व्यापारास्तव वशगता यत्र हि स्मये
समाराद्धुं वाक्त्वां यतत इह सर्वोऽपि सततं ।
परं कस्यापि त्वं न वशमयसि क्रीडनपरा
भजन्ती वैपुल्य विपरिणतिमप्यूर्ध्वविलसिता ॥ ४

10. ॥ श्रमप्रशंसा ॥

श्रमं कृत्स्नः पूज्यो भुवि हृदयपर्यंश्च हितकृत्
न नीचो नोच्चोऽस्ति श्रमिजनगणे सर्वविधया ।
श्वपाको राजा च स्थितिनिर्वचने भेदरहितौ
रथे वा यन्त्रे वा न विसदृशभावोऽङ्गनिचये ॥ १

क्रियां कुर्वन्कर्मी निजनिखिलशक्त्यार्जवयुतो
रतिं पश्येत्तस्मिन्फलमनुपजेत स्वयमपि ।
अयं न्यायस्तद्वो हरिहरमुखानां द्विविपदां
तथा नृणां चैव श्रुतिनिगदिता कर्मसरणिः ॥ २

श्रियो घोढारस्तद्वहनपरिखिन्ना इव नरा
प्रयासे शारीरे कथमपि न जातु प्रमुदिताः ।
धनप्राप्तं पूर्णं सुखमनुभवन्ति श्रमकृतां
प्रकोपायाजस्रं प्रकटितनिजोत्कर्षमतय ॥ ३

श्रमो वित्तं प्रज्ञा त्रितयमिदमैश्वर्यजनकं
वितीर्णं निश्चेयं समुदिततया मङ्गलकृते ।
न कस्यापि स्वत्वं भवति सकलं न्यास इति च
प्रजायेतेयं धीर्यदि भुवि भवेत्स्वर्गविभवः ॥ ४

अहताद्या आढ्या अरणचलनं दारदलन
निकृष्टं मन्यन्ते च कृपिमवलिप्ता परभृता ।
परेषां साहाय्य श्वसितुमपि वांछन्ति कृपणा
कथं स्वायत्तानां श्रमरतिरमीषां न विषय ॥ ५

मतेस्संपत्तिर्वा भवतु घनसंपज्जनिमतां
श्रम ते शारीर फलदमिह कुर्युः प्रतिदिन ।
यथा स्याल्लोकोऽय श्रममय उदात्तो वहुफलो
यथा च न्यक्कार श्रमिहृदयवर्ती बहिरियात् ॥ ६

निर्नेक्त्या धीश्य परिषदि न भाति प्रभवितु
विनोद कुर्वाणा निरतिसमये ये किल जना ।
नटा गातारोऽन्ये धनभरहराश्चैव बहुश
श्रमी नो पर्याप्त लभत इह भर्तु गृहगतान् ॥ ७

स्थित प्रच्छायेषु द्रविणमधिकं कोऽपि तनुते
प्रयस्यंस्तापे य प्रतनु भजते वेतनमय ।
वपुर्वीर्याघ्राम प्रबलतरमास्तां मतिबल
तथाप्येषोऽधर्मो निजय इति भात्येव सुदृशाम् ॥ ८

11 ॥ रजो विलासः ॥

अन्तर्बहिश्च परितो रजसावृतोऽहं
तस्मिन्निमग्नमनिशं नयनं मनश्च ।
ईषत्स्फुरद्रुचिरसत्त्वकृपावलम्बा
दुन्मज्ज्य वच्मि कुतुकाल्लघु तद्विलासान् ॥ १

लोके प्रवृत्तिरखिला रजसो विकास-
स्तच्छासने सपदि नृत्यति सर्वजन्तुः ।
चैतन्यविस्फुरणमेतदधीनमेव
प्रख्यानदुर्लभतराद्भुतभूमकृत्तत् ॥ २

आक्रम्य सत्त्वमतिदीनमिहाग्रहेण
प्रायो रजो वितनुते स्वयमेव राज्यं ।
स्वप्राभवं प्रकटयत्ययनो नरेऽस्मिन्-
रागं च मन्युमजितं जनयत्प्रकामम् ॥ ३

कामं करोति भुवनं कवलं किलैक
व्यात्ताननो भ्रमति च ग्रसितुं ततोऽन्यत् ।
क्रोधो महान् परमकारुणिको न लोके
हातुं सहेत तृणमप्यपरस्य हस्ते ॥ ४

लीलाविभूतिरनयो र्भवति प्रपञ्चस-
संसारकर्मनिचयस्य च चोदकौ तौ ।
स्तैन्यं वधस्समर आक्रमणं च वैरं
दैन्यं छलं कपटता बहुधा चरन्ति ॥ ५

भग्नात्सितात्किमु रजः प्रसृतं सुसत्त्वात्
संप्राप्य वर्णनिकरं लसतीह रक्त ।
यत्रैष जृम्भति गुणो ऽखिलदम्भबीजं
क्रीडन्ति तत्र चलयद्भुवि वर्णभांसि ॥ ६

विद्या अमानुषकुले कथयन्ति वै स्त्री -
रागोत्सव प्रचुरवर्णयुताः पुमांस ।
इत्येव किन्तु नियमोऽप्युभयो र्नृलोके
भूयो विवेकवति दृश्यत एव चित्रम् ॥ ७

शक्ते धनस्य समयस्य च भूरिभागो
स्पर्धाकृतो भवति संसदि वेषचूडो ।
आवश्यकार्थकरणे विनियुज्यते चे -
द्देशोऽस्य कश्चन सुखं भवितेव नूनम् ॥ ८

विद्याश्रमा यतिमठालय यज्ञशाला
स्थानानि यत्र नियत भुवि सात्विकत्वं ।
तत्रापि ताण्डवमहो रजसो नितान्तं
तत्तादृगस्य जयत खलु विभ्रमौघः ॥ ९

किं नागतोस्त्यवसरोऽस्य निरोधनाय
  संस्थापनाय महितस्य च सत्त्वभूम्न ।
यावत्स्फुरन्ति भुवने स्थिरतां प्रपन्ना
  शान्तिं ध्रुवाऽकलितवता शुभधीश्च वृत्तिः ॥ १०

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12 ॥ सती ॥

लसन्त्याख्यानानि प्रबलतर राजन्यचरिते
  नृलोकेऽन्यत्रापि श्रुतबहुगुणा, यत्र युवति ।
युवानं शत्रूणा कुलजमकरोत्स्वप्रियपतिं
  ततश्चेयं स्नेहात् पितृपतिगतात् क्लेशमवहत् ॥ १

त्रिलोकेशः पूर्वं वटविटपिनो मूलतलभाङ् -
  मुमुक्षूणां मौनात्परमकृपया मार्गमदिशत् ।
ततस्स्माय देवः परिणयति दक्षस्य तनुजां
  तया देव्या साकं च सुखमवसच्चिरतरम् ॥ २

द्युलोके जात्वासीद्बलवदुपजाप प्रति शिवं
  महेशत्वं तस्यापलपितममर्त्यैं मंदवशै ।
प्रतीक्षां चक्रेऽवसरमवमन्तुं च कुधियो
  विना हेतुं द्वेषो महति हि विनाशस्य समये ॥ ३

स दक्षो द्वेष्टॄणामधिपपदमास्थाय बहुशः
पुरो नन्दीशस्या कुरुत शिवनिन्दां युसदसि ।
शशापायं द्राग्यः तनुत इह हित्वा शिवहवि -
र्मखं शीर्येतास्याथ शिर इति च स्यादसुरभीः ॥ ४

प्रवृत्तिस्ताहक्षे भयशिथिलिता भूरिल सवे
स्वयं दक्षः कर्तुं तदनु चलितोऽहंयुहतकः ।
अशेषास्सम्भारास्स्वपदसदृशा स्संविरचिता
निर्लिपादशालायां च, समुदलसन्मोदभरिताः ॥ ५

अनाहूता पित्रा भुवनजननी विश्वविनुता
सचिन्ताभूद्देवी व्यथितहृदया कर्मणि पितुः ।
अहो दर्पान्धत्वं प्रियदुहितरं मां न गणयन्
पतिं मे भूतेशं स कथमवमन्तुं कृतमतिः ॥ ६

अकार्यस्याकारं परिणतिमयं चाविदितवान् -
प्रमूढा धीश्चास्य प्रचुररजसा गाढतमसा ।
विपत्तिब्रह्माण्डप्रलयजनिका निश्चयभवा
निवर्तनार्थं किं, जनक तव मर्गो नु किमयम् ॥ ७

पितुर्हर्म्यं मन्त्वरयति च गन्त तव पुरो
समायातो याचे पतिमहमनुज्ञां प्रियकरं ।
विमृश्यैवं पृष्टस्तदनु शिवया शङ्करविभु -
र्निवार्याद्रा देवीं सुभृशमनुमेने कथमपि ॥ ८

प्रपित्सायां सत्यां पितृशुभचिकीर्षौ सवसभां
प्रवृत्तस्तां दृष्ट्वा हसितुमवलिप्तस्सुरगण ।
उपेक्ष्यैतद्देवी पितरमुपसृत्यानतवती
परीतं विष्ण्वाद्यैः त्रिणयनवधूटी स्फुटमदम् ॥ ९

विनीतिं सूनौ तां निधनमधिगन्ता स जनकः
क्षणे तस्मिन्मग्नस्स्वमहिमनि दीक्षामुपगतः ।
अपीमां नाद्राक्षी चरणपतितां लोकजननीं
पदार्थं स्वस्त्वाद्यो न हि पतति दृष्टौ मदजुषाम् ॥ १०

शुचा देवी नष्टं पितरमनिवर्त्यं च वचनैः
प्रवृद्धेर्ष्या शालामतिझटिति मुक्त्वा परशिवं ।
प्रपद्य प्रोवाचेत्यथ पितृमखान्दण्डविधिना
पति प्रेयान् लोके सततमितरे यावदनयाः ॥ ११

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13. ॥ प्रज्ञाविपरिणतिः ॥

पश्यन्त्येके प्रकृतिविकृतिं स्वात्मभासैव साक्षात् -
मेधावीर्याद्गहनतरमप्यर्थसार्थं विदन्ति ।
प्रीता माताऽथ च विवृणुते स्वीयरूपं समस्तं
भान्ति प्राज्ञा ऋषय इह मे तत्त्वविज्ञानदीप्ताः ॥ १

अन्ये सर्वे श्रवणपठनैर्ज्ञानवृद्धिं लभन्ते
शास्त्रान् ग्रन्थान् महितमहतामात्मसात्कुर्वते च ।
पत्रेष्वेते कृमय इव संख्यातिगाः पुस्तकानां
लग्ना वर्णान् सपदि शतशस्सत्वरं भक्षयन्ति ॥ २

गुर्वी मृतिः किल जनिमतां तावता वै बहूनां
स्वेषां नायुष्यधिकमपरं लब्धुमेते यतन्ते ।
एषां मध्ये कतिपयजना भूरिपत्राणि जग्ध्वा
शान्त्यावस्थां कृमिकुलनिजां कीटभावं भजन्ते ॥ ३

खादन्त्येते भुवि विरचितान् पुस्तराशीनशेषान् -
शक्ता व्याप्तुन्दलितुमखिलं पङ्क्तिशो ग्रन्थकीटाः ।
ग्रन्थादन्यत्स्वयमिह न ते मन्वतेऽवस्थितं यत् -
ज्ञानं तेषां परिमितमहो यद्द्वितीयोक्तिलभ्यम् ॥ ४

अन्ये केचिद्विरलविरलास्संवृता पुस्तकाचै-
र्भावग्रामै रनिशमखिलै स्तनिशान्तस्समाधि ।
कालं कंचित् कृतवसतयः कञ्जसंभिन्नयाण्डे
प्रज्ञारूपं प्रणिहितधियो मूलमन्यत्पचन्ति ॥ ५

अण्डं भित्वा तदनु विभवो जातपक्षा स्रयन्ते
प्रज्ञा चैषां विगतविशया निश्चिता संविभक्ता ।
नास्मिल्लोके भवति सुदृशामद्भुतं विप्रियं वा
तादृक्प्राज्ञा जगति मनने नेतृतां यान्तिमुक्ताः ॥ ६

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14. ॥ हृल्लोकः ॥

विद्धि त्वां नर जीवलोकवसतिं कर्तुं यदीच्छा सुखां
वृत्तीश्चित्तविसृत्वरीरहरहस्संमृश्य तत्वेप्सया ।
वीक्षस्व प्रथमं क्रियास्त्वयि गुणस्सत्त्वेन संशोभितस्
संपश्ये स्त्र सुविस्मयाय सकलास्सत्त्वन्ययेति द्रुतम् १

हृल्लोके तव केवलं न वससि त्वं किन्तु घोरामृगा -
श्श्वानव्याघ्रशृगालऋक्षरभुजा अप्यत्र तत्तादृशाः ।
पर्यायादथवा समे समुदिता प्राक्रम्य यत्त पद
स्वोच्छ्रायच विधाय सम्यगनिशं त्वां तन्वते न्यक्कृतम्

पूर्वं त्वं किल चासमेभिरकरो वैन्यं वने सङ्गतो
युद्धे वीर्यविजृम्भणाद्रथ,च तान्जित्वा वशं प्रापयः ।
एते ते स्वपराभवं हृदि गुरुं कृत्वेव पृथ्वाग्रहा –
त्वां प्राप्तं पुरमद्य नो विजहति त्वच्चित्तमाक्रम्य भोः॥ ३

धीशक्त्या ध्रुवमेव निर्जितवता बाह्यान्मृगान्प्राक्त्वया
विद्राव्या न तथा सुखं मतिमता संचारिण श्चेतसि ।
उद्घोष्यस्तव चित्तगूढविलसंद्धर्मस्फुलिङ्गः क्षणा –
संदाहाः क्रमशस्त्वया मृगकुला धृत्वा भृतिं वै हठात्॥ ४

इत्येवं सुचिरं मदाद्यवगुणैः स्वसंलक्षितान्प्राणिनो
दूरीकृत्य शमादिभिश्शुभगुणै रापूर्य चेतोऽखिलं ।
संपूर्णो नरतां समेत्य मधुरां जीवेर्यदा ज्ञानभार –
संसारस्तव भूरिमोदभरितो भायात् सुशुभ्रस्तदा ॥ ५

15. ॥ एकाकी ॥

एकाकी विस्तृतेऽस्मिन् जगति बहुजने संचरामीव जाने
नानाप्रकारान् प्रभिन्नान्मतगुणचरितेष्वन्वहं लोकयामि ।
सल्लापादीन्करोमि प्रचुरपरिचयात्साकमेतैश्च सार्धं –
प्रायो भिन्ने मदीयात् पथ इह सकला प्रक्रमन्ते विचित्रा १

दैवीं सिद्धिं प्रपत्तुं विपुलतरमहामन्त्रमार्गप्रविष्टाः
केचिद्यन्त्रे च तन्त्रे निजनिखिलमनस्सन्ततं सन्निवेश्य ।
पूजां कुर्वन्ति दीर्घां बहुलसुमचये कुङ्कुलब्धैस्सुवर्णै –
र्देव्यादीनां निकामं पृथुफलजननीं श्रद्दधाना नितान्तम् ॥ २

केचिल्लोके धनार्थं निरवधिसमयं त्यक्तनिद्राविहाराः
स्वीकुर्वाणा प्रयत्नांश्च समधिकतरान्यापयन् स्वात्मतुष्टाः ।
देवं कंचित्स्वकल्पं मनसि कथलिते निश्शुचित्वेन भूय
कुर्वन्तो द्रव्यलब्धे रुपचरणशतैस्तं भजन्ते च हृष्टाः ॥ ३

अन्ये केचिज्जगत्यां हठसरणिमिमामाश्रितास्ससिद्धिलब्ध्यै
प्राणानां यन्त्रणाद्यै र्निजहृदिचरतां प्राप्तुमिच्छन्त्यभीष्टान् ।
जीवब्रह्मादिचर्चानवरतनिरता केचिदन्ये रमन्ते
शब्देष्वायुश्च यावत् कृतपरिचितयो ह्युच्चयोपान्वितेषु ॥ ४

यानानाडम्बराक्तानयि परिहर तान् पूर्णभावं यदीच्छे -
रन्तस्स्थान् सद्गुणांशान् विचिनुहि कणशश्चास्मितां सन्निहत्य ।
जीवेरन्यार्थमित्थं क्वचन च पुरुषं घोषयन्तं न वीक्षे
सर्वो दम्भप्रियोऽस्ति प्रतिनिमिषसदाचारसक्तो न कोपि॥ ५

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16. ॥ अष्टमूर्तिस्वरूपम् ॥

ब्रह्माण्डानि भ्रमन्ते यदुदरविवरे नौकुलानीव सिन्धौ
कल्लोलानां प्रवाहः प्रसरति निविडो यत्र भाविपदार्थैः ।
यस्या ज्ञाने प्रमुग्धा अपि नरमनस श्चेव विद्वद्वरेण्याः
केशो रुद्रस्य या सा लसति सकलभूतादिमा व्योममूर्तिः॥ १

आकाशो बुद्धिलभ्यस्तनुभवपवन श्चाधिगम्यस्त्वचासौ
प्राणाधारोऽखिलानां स्थिरचरवसुधाजन्मिनां श्वासभाजां
कुर्वाणस्साहचर्यं तनुजहुतभुजो जीवदश्चांबुदानां
नादानामाश्रयो यो मसृणसरणकृद्भाति नित्यं खगानाम्॥ २

अग्निर्जीवस्य चिह्नं नरसुहृदतुलः पावकः शुभ्रमूर्तिः
पर्यायेण प्रकाशं ददद्दहनि यथा सूर्य एषोपि रात्रौ।
आर्याणामग्रदेवो निखिलमखभुजां हव्यवोढा शिखावा -
नादर्ता सभ्यताया असुरभयकरो भाति चाथर्वणस्सः॥ ३

आपस्सन्ति प्रतिष्ठा स्सतृषितजगत श्चामृतत्वं भजन्त्य –
स्तिस्रोऽवस्था प्रयान्त्यो भुवि पदमखिलं व्याप्नुवन्ति
[प्रकीर्णाः ।
वर्षाकारेण पृथ्वीं तदनु च सरितामात्मना थार्द्रयन्त्यो
जीवान् सर्वान् विधान्त्योऽशनरसमिलिता प्रापयन्त्योऽ
[श्रमेषाम् ॥ ४

भूतानां या गरिष्ठा पृथुनरपतिना लम्भिता वीजवापा –
नुद्भिज्जस्य प्रसूतिश्च पशुखनिजयो र्भारवोढ्री धरित्री ।
पृथ्वी श्रेष्ठा च धात्री जलफलकुसुमैश्शोभिता विश्वहृद्या
सेव्या सूर्यन्तरैर्या प्रभवति महिषी योषया च क्षमायाः ॥ ५

अर्कस्त्रैलोक्यदीपो ग्रहसुपरिवृतो वंभ्रमीति स्वयं यो
धीक्षांकुर्वन्यथावत् पदमुपरि वहन्ज्योतिषां संप्रयाणं ।
प्रास्यंस्तेज श्रतापं धरणिसुखकरं दूरतो धर्मकन्द्
मैश्या जन्तून् प्रबोध्या थ नियमयति तान् कर्मसु
[स्वेषुनित्यम् ॥ ६

चन्द्रोस्मत्प्रीतिमूर्तिं हरशिरसि लसत्पुष्पपुञ्जो मनोज्ञस्
स्त्रीयान् पीयूषकल्पान्किरति करमयान् सुस्वरान् गायकाभ ।
ज्योत्स्नापूरे च तस्य प्रवहति सुमहान् सिन्धुरुज्जृम्भते द्रा
गाह्लादेन प्रपूर्णा श्च हृदयकुहराः प्राणिनां प्रोत्तरङ्गाः ॥ ७

धर्मानेयाचरन्यस्सततमिह जगत्कर्मनेता च होता
स्त्रष्टीनामीश्वरोयं किल परतनुचल्लोककार्यैकनिष्ठः।
भत्ता चै यायसेषोऽनुभवति हि तनू भुज्यते चाप्यमीभि -
र्ज्ञानश्रेजं स्वरूपं चरति यदि नरो याति तूर्णं
[स पूर्तिम् ॥

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17. ॥ विरावोपद्रवः ॥

रटति करटवृन्दं कुक्कुरा बुक्कयन्ति
भगतनगरमध्ये शृण्वतो रावरादीन्।
श्रवणकुहरतोदान् कृत्रिमान् प्राकृतोसा –
ययति न विपयस्वं तादृगल्पोऽस्त्ययं हि ॥ १

इह नरगणजल्पः पण्यवीथीष्वजस्रं
क्रयविनिमयकर्मण्यात्तपोषोऽतिरूक्षः।
रवियदयति यावन्नैव तावद्विशन्ति
द्रुततरमथ रथ्याविक्रयकोशाकाराः ॥ २

अहमहमिकयायं शब्दगुम्फां श्चरन्त्वा
कपिफणिधृपढक्कासंयुतो भिक्षुवर्गः।
प्रतिगृहमुपयात श्चोदयाद्वादिनान्तं
कलयति नरकं द्राग्लघुमीपदगृद्धिभ्यः ॥ ३

सुरभवनतडाका भुक्तिशाला अ नद्यो
रटनशतविदीर्णो श्वापि विद्यार्थिवासाः ।
विरटनविनियुक्त श्चेदसूरक्षितोऽयं
भवति च शमवृद्धि क्षुत्क्षयो दीर्घमायुः ॥ ४

प्रवहणनिवहानां यन्त्रनिर्मापितानां
खररवनिचयै र्यो भूतले व्योममार्गे।
कमिह विरचितं तं चश्मि कोलाहलं यो
भ्रमयति नरचित्तं वर्धकोरथै श्च चोपैः ॥ ५

प्रततनरदिनेषु प्रस्थिता विश्रमार्थं
प्रति वनभुव मेवं, येषु वाग्नो नगर्याः।
अभयदनिविडश्च प्राकृतो दम्भवर्जो
यदि नगर इदानीं शान्त एकस्सदेवः ॥ ६

18. ॥ अवस्कर हरणम् ॥

नरस्य व्यापारं सकृदिव विचारं नयसि चे -
द्विना क्लेशं पश्येस्सकलमिममस्मिन्हि घटितं ।
मलानामुत्पादस्तदपहरणं चैव सततं
मनोवाक्कायैर्यत्परंतरमितो नेति किमपि ॥ १

अपेक्षां कुर्वाणा गिरिकुलसमावस्करचयान्
पुराणां वीथीषु प्रतिदिवसमात्तानपहृतान् ।
कथं भावा. पूता अपि नरसमाजे प्रकृतिजा
विजानीयुर्यान्तीत्यनुभवगता अस्य मलताम् ॥ २

जुगुप्सन्ते येभ्यस्स्वतनुजनिमद्भ्योऽपि मनुजा
वहन्त्येतान्यन्ये शिरसि हि मलान्यादरभरा ।
भवित्राणाच्छुद्धिं प्रतिपदममी ये मलहरा
नमस्कार्या नित्यं भुवि नरकविद्रावणचणाः ॥ ३

असत्याद्धिंसाया इव सकलमलानां प्रजननं
नरस्तान्युद्धर्तुं विरचयति राज्यं बहुविधं ।
मनोदोषाणामुद्वपनकरणे निर्मलधियो
युता आचार्यांघा निखिलमलमालोद्धरत्नाम् ॥ ४

अशुद्धे निष्पत्ति व्यपगमनमाने प्रयतिते
विभात्यस्मद्गीत्यै प्रथममवशिष्टं प्रतियुगं ।
तथा चेदाशिष्टैः कतिपयबुधोद्दिष्टजननं
युगं सत्यं दूरे भवति यदि सत्त्वे न नरधीः ॥ ५

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19 ॥ स्त्री ॥

शक्तिस्त्वन्नामधेयं स्त्रि जयसि सहसा पुंस आक्रम्य तेज.
वीर्यं शक्नोति लोके क इह॰ कथयितुं भूरि सौन्दर्यशक्ले।
अर्धं त्वद्रूपमन्यज्जगति कलयसि स्वीयमर्धं यथेच्छं
नार्हिमस्ते विस्मयन्ते तव विबुधवरा ये महत्वं विदन्ति ॥ १

एका व्यामोह्य किं न दनुजनिवहान्विभ्रमैर्धैस्सुधेप्सून्
किं लावण्यप्रवाहे तव मुनिनिचया दारुकायां न मग्नाः ।
चिन्तां नीते त्वदीये वशकरणबले विश्वतोजृम्भमाणे
पर्याप्ता किं न रेखा तव भवि विजयार्थं किमर्थं तदर्धम् ॥ २

मूर्खत्वेनोद्भटन्तं दमयितुमवनौ या प्रवृत्ता पुमांसं
लालित्येन, स्त्रि कार्यं निवहसि जगतो निस्सपत्नं प्रधानं ।
उत्कृष्टं मातृभावं किल सकलहितं वोढुमत्रोन्मिषन्ती
पुंभावो यत्र तत्र प्रविलससि मुदा वृद्धिमापादयन्ती ॥ ३

माधुर्यं स्तम्भयत्ते निवसति वदने किन्तु नेत्रेऽथवौष्ठे
तर्को भातीदृशो मे वितथ इव तव प्रीतिकृत् सर्वमेव ।
प्रेक्षा वाचा स्मितं च स्थितिगमनलसच्चारुता मोहयित्री
राज्यानां यच्चरित्रं जगति तदखिलं तावकीनांगलीला ॥ ४

तच्चादृक्ते गुरुत्वं यदपि विरहिता श्चेतनत्वेन विश्वे
स्त्रीलिङ्गेन प्रयुक्ता भुवि भृशमहिताः कौमुदी द्वे च सन्ध्ये ।
क्षोणी नद्यो लता द्यौः परिषदपिसतां वाग्सुधानां कथा या
संख्यानं कीदृगेतत्प्रचति मधुरिमा यत्रवै स्त्रीत्वमत्र ॥ ५

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20. ॥ तपश्शीलता ॥

लोकेऽस्मिन्सुमहान्ति कर्मघटनान्यान्तं वहन्त श्च ये
सर्वे ते विलसन्ति मानवकुल श्रेष्ठास्तपोऽलंकृताः ।
तेषां बुद्धिरमन्दचेष्टनपरा लक्ष्यैकबद्धा दृढं
निष्कम्पा सुखभीतिहेतुनिचयैरास्ते शिलासन्निभा ॥ १

पूर्वं हैमवती सुनिश्चयवती स्वीयं प्रति प्रेप्सितं
तेपे निश्चलसत्त्ववृत्तिरचला धीरा मुनिश्लाघिता ।
भूयिष्ठं च तपांसि, तुष्टमतुलं लेभे पतिं त्र्यंबकं
जेतुं यं न शशाक नेत्रघृणिना दग्धश्च चेतोभवः ॥ २

सावित्री स्वपतिं विहीनवयसं ज्ञात्वा चकार स्वयं
पातिव्रत्यसुतीक्ष्णदिव्यतपसा दीक्षां सिषेवे गुरून् ।
भर्तारं च, जगाम सार्धममुनाऽरण्यं दिने दारुणे
तत्र प्राप महत्त्वतो मृतपतिं मृत्योः पुन श्चाशिषः ॥ ३

सर्वांत्स्यद्गुणो मृकण्डुतनयः पित्रा वृतो लब्धसु -
शीलोऽभ्यन्तरगूढदाहनियहं पित्रोर्विदित्वा व्रती ।
स्त्रीयं षोडशवर्षकालकलितं दीर्घं विधास्यन्वयो
रक्षामाप च कालकाल भजनात्काल श्च दूरीकृतः ॥ ४

विख्यानिर्भुवि भाति भारतभुवो यत्सार्पिनिर्मापिता
येषां वृत्तिरभूच्च धर्मचरणे यद्वै तपश्शाश्वतं ।
नालं घक्तुमियं हि पूर्वनियति पूर्णवमास्तेऽधुना
यावच्छक्ति तपस्विशीलमखिलैः श्रेयोऽर्थिभिर्गृह्यताम् ॥ ५

21. ॥ स्वाश्रयः ॥

नरस्यार्था यावत्सरलगतयस्तावदिह सः
स्वकां शक्तिं मत्वा चरति भुवने मानरहिताम् ।
मदान्धः प्रारम्भान् विरचयति चोच्चावचगुणान्
फलं त्वेषां शश्वद्भवति विपरीतं च धृतिमुट् ॥ १

क्षणादस्मात्किञ्चित्प्रविशति भयं तस्य हृदयं
न निर्गच्छत्येतत् किल पतनमाचास्य वपुषः ।
बिभेत्यस्मिल्लोके स चलति क्षणेचाप्यरिधिया
प्रणश्यत्या श्वस्य स्वकगरिमचिन्ता विशिथिला ॥ २

उपायाः प्रोच्यन्ते कुशलिभिरदृष्टार्थघटके
नरो ये तान्भक्त्या श्रयत इह विघ्नस्य हतये ।
उपास्ते देवान् जपति फलकाङ्क्षी मनुगणान्
मुहुर्जिज्ञासास्य प्रति शकुनधर्मान् कृपणिनः ॥ ३

किमित्यस्य स्थाने नर इह न गृह्णाति शुभदं
स्थिरं धर्मं नित्यं फलमपि यदीयं च जगते ।
यथा निर्भीकोऽसौ सपदि गतशुक्स्वाश्रयबलो
विमुक्तो भावेभ्यः परवशकरेभ्यो विजयते ॥ ४

22 ॥ तदानीमिदानीं च ॥

नासन्नो सन्सदानीं प्रतिसमयमसुं यश्मिं दूरे न वाचा
माविर्भूतप्रपञ्चे मनुजकुलमुदेत्कालमेतं ब्रवीमि ।
क्रव्याद्राक्षसे भूरसुरकरटिभिः क्रूरकृत्यैश्च पूर्वं
संक्रान्तारण्यकौघे नैरवसितमभूत्मध्य पतद्व्रजस्य ॥ १

घोरान्बुद्ध्या नियम्याशुनिशिततरया दैवयोगाच्च, शश्वत्-
प्राबल्यं स्वं मनुष्यः कथमपि विदधे मेदिनीकृत्स्नभागे ।
उद्गच्छत्यस्य पश्चाद्वसनविषयिणी चिन्तना पूर्वतोऽत-
श्छिन्नैः पाषाणखण्डैर्वपुरलमकरोदस्थिभिर्यः कपालैः ॥ २

आप्रत्यूषप्रदोषं भ्रमणमुदरसंवर्धनार्थं च युद्धं
भ्रातृव्यैर्दस्त्रहस्तैस्सह सहव्यसनैर्विद्यते यस्य नान्तः ।
मध्ये नृत्यं च गानं घनरवसहितं योषितां मण्डलेऽस्य
स्त्रीणां पृष्ठेऽनुसारः प्रतिदिवसविधिर्योऽर्थकामप्रयुक्तः ॥ ३

आरण्यस्यास्यवाण्यां शिशुवचन इव प्रायशो गीतमेव
स्वादिष्ठाश्शब्दगुम्फा अकविसमुचिताः प्रासवंस्तत्प्रसंगे ।
आस्तामेतत्किमस्मिन्परभुवनपरा बुद्धिरासीच्च धर्मे
सर्वं नासीत्परं तद्धि निगमधर्मकं संस्क्रियाहीनमास ॥ ४

तन्नादयं तच्चगीतं समररसिकता सैव भक्तादिलब्ध्यै
तत्कापट्यं फलाप्त्यै नरपरिषदि संदृश्यतेऽद्याप्यनूनं ।
बीजावस्थां च धर्मो न किल परिजहौ सभ्यतादोष एषः
यावद्वृक्षस्स भूत्वा फलति न भुवने तावदस्या न कीर्तिः॥ ५

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23 ॥ शिशुस्वर्गः ॥

चरित्वा संभ्रान्तः क्रमणकठिने पुस्तकवने
नरस्तत्त्वान्वेषी विशिथिलमना वै विरमति ।
यदामीत्याश्वेनं भज यदि सुखेप्सुः शिशुगणं
वियुक्तं दम्भाद्यैस्सरलगतिमानन्दजनकम् ॥ १

तदीयं संजल्पं मधुरमवधानेन शृणु वै
भवेच्छीघ्रं ते विस्मरणमखिलानां खलु रुजां
उदेत्येषां वाणी कथमथ च भावास्समुदिताः
कथं प्रज्ञा जाता विदितमिह कस्येदमधुना ॥ २

अहंता नोत्पन्ना न किल ममताया अपि जनिः
प्रकृष्टं चैतन्यं स्फुरति हृदि सर्वत्र च शिशोः ।
करोति क्रीडां यः शशिवृषभकाकैस्तणचयैर-
स्वयं सृष्ट्वा लोकान् व्यवहरति चात्रैव ...

अवच्छेदं काले दिशि च न शिशोरस्ति विदुषो
विनाऽप्युद्भेऽद्भिः पियति च विना तृप्यति भृशं।
इदात्यन्येभ्योऽसौ स्वपरगणनावर्जितविधं
यथेच्छं यानानि करचरणचेष्टः प्रकुरुते ॥ ४

ऋजुन्तस्सर्वांसं विमलवदने नृत्यहसितैः –
चरितैरव्याजं स्मृतवचनै श्चापि शिशव।
विमुक्तान्कुर्वाणास्सविधपतितान् संसृतिशुचो
निर्लिप्ता भीमा ये सकलरमणीयाद्भुतमयाः ॥ ५

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24 ॥ भूतक्रीडा ॥

चरित्रं लोकस्याखिलमिह सुसूक्ष्मं कलयतां
प्रकाशं भूतानां विहृतिरिति तूर्णं भवति तत्।
यदिस्युर्लीलास्ता प्रशमसहितास्साधु सकलं
परं त्वेषा रीतिः प्रसरति न सर्वत्र सततम् ॥ १

असाम्प्रत्येऽस्माकं भरतवसुधाकोशभवने
समृद्धे न्यस्यार्थे रहह महती भीरुपनता।
जना हृष्टाः पुष्टा झटिति निरयेद्वाह्निपतिताः
धरित्रीकम्पोत्थं हृदयदलनं शोकचरितम् ॥ २

नरा गावो वृक्षाः परिमुषितजीवा अयुतशः
क्षणान्नीता नद्यः पुलिनमयतां चित्रसलिलाः ।
निधानं वारीणां परिणतमगाधं गिरिकुलं
विपर्यासेना भूद्गिरिकुलमगाधं जलगृहम् ॥ ३

अहो क्रीडा भूमेः! कुतुकचलिता प्राप्य विकृतिं
तनुं स्वीयां नूत्नामकुरुत! नरस्यातिमहतः ।
वितन्वानायासान् सपदिवितथान्दीर्घघटितान्
विजानात्येषा किं स्वकृतविषमस्याद्य गुरुताम् ॥ ४

अकृष्टा कृष्टा भूर्नयनसमरक्षां गतवती
प्रदात्री सस्यानां निजजनगणेभ्योऽमिततया ।
इदानीं पूर्णाद्भिर्निरुपमबुभुक्षा क्षितितले
प्रसृष्टाः पन्थानोऽशननिनयनं व्योम्नि घटते ॥ ५

विना गेहं वासः कतिकति जना दिक्षु पतिताः
शिशूनां संख्यां को निगदितुमये पारयति नः ।
मृतानां तोये भूविवरवनपाल्योश्च गणश -
स्तिरोभूता सद्यस्सुचिरविरचिता संपदधुना ॥ ६

नरस्याल्पत्वं चावगमयितुमेनं नमयितुं
नितान्तं प्रोद्दृप्तं प्रकृतिरुपदेष्ट्री प्रचलिता ।
अघौघानां नृणां परिणतिरियं दैवविहिता
वदन्त्येवं लोके विपदमधिकृत्यापि विबुधाः ॥ ७

इदं क्रूरं नूनं नर इह यथावच्चरति यः
स पीडामुग्राणामसकृदवनौ भूजलमुखैः।
इदं सोऽप्युत्साही पुनरपि नवीकारकृतधी
विशिराणां वृद्धिं द्रागविरचयति तद्विस्मयपदम्॥ ८

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25 ॥ भूभारः ॥

प्रभुं लक्ष्मीकान्तं कलशजलधौ कल्मषहरं
शयानं नागेशे निखिलजगतीरक्षणगुरुं।
भराक्रान्ता शश्वत् सजलनयना भूमिवनिता
ययाचे देवाय स्सहनगुणमयी भारहरणम्॥ १

फलं घोरं युद्धे कुरयदुमुखानां भटवरा
असत्येशास्तूर्णं रणभुवि निकृत्ता निर्दयतया।
शिशूनामाधिक्यं कथमिह भवेद् दुर्वहभरो
जनन्याश्चित्र तद्वधमपि कथं सा वरयते॥ २

भरिम्णा कुर्वन्तस्सततमसुख भूरि गिरयो
महद्भिर्व्याकीर्णा गहनवनपाल्यश्च तरुभि।
गजाद्यानां यूथा गुरुतरमृगाणां सुबहव
कथं मात्रा भारा न परिगणितास्ते ऽम्बुनिधय.॥ ३

उपेक्ष्यस्संख्यायामतिलघुरसौ केन विधिना
नरो भारो भूम्या यदधिकविवृद्धिश्च गणिता ।
अयं वै हेतुस्स्याद्विभुरिह नरस्सुष्टिषु यतो
गुणाश्चेग्राश्चास्य प्रचुरमवधानं हि भजते ॥ ४

इदो वृत्तिर्यावद्विलसति सती तावदगुरु
र्नरो, ऽमुंलोभादि स्स्पृशति यदि संयाति गरिमा ।
मनो दुष्टं भूयो गुरुतरमपीहास्ति हि गिरे
रिदं भूयिष्ठं चेदभिलषति भूमिः क्षयमहो ॥ ५

कियन्तं कालं सा भरमसहमाना शुभदना
सुतानामन्योन्यं समरहननं काङ्क्षतु मुहुः ।
सुसख्यं सेवन्तां लघुतरमिमे वृत्तिघटितं
भुवो भारो न स्यात् सकलसुतवर्गस्सुखमियात् ॥ ६

॥ उत्तर भागः – कथानकानि ॥

1. ॥ गोदिवा ॥

कवेन्त्रिपुर्यां किल दुर्विनीतो राजानकः क्रौर्यरतिर्बभूव ।
राज्ञी सती तस्य च गोदिवाख्या गृहीतरूपा भुवि शान्तिरेव ॥ १

करं कदाचित् स जनैरसाध्यं नियुक्तवान्निष्करुणं नियन्ता ।
निशम्य चैतं परुषं निदेशं मम्लुः प्रजा द्राग्भृशशोकतप्ताः ॥ २

अहो महद्दैवासमागतं नः कुर्मो वयं किन्नु विपन्निवृत्त्यै ।
इत्थं मिथस्ताः कथयांबभूवु रुपांशु रथ्यास्वतिमात्रभीताः ॥ ३

अनन्तरं पौरजनाश्च किंचिदाहृत्य धैर्यं सहजं विपत्तौ ।
द्रष्टुं स्वकर्मण्युपतस्थिरे तं भूपं युवत्यस्स्थविराश्च बालाः ॥ ४

त्रायस्व नः क्षिप्रतरं नरेन्द्र करेण तीक्ष्णेन नितान्तदूनान् ।
कृतेऽशुभेऽन्यैरसि रक्षिता त्वं त्वय्येव रुष्टे शरणं कुतो नः ॥ ५

श्रुत्वेति तेषामतिपेशलानि वचांसि भूपो रुदितान्वितानि ।
रोषेण तान् भर्त्सयति स्म दीनान् जनोहिताद्वक्कुरुते किमन्यत् ॥ ६

तपस्विनस्ते परिभग्नचित्ताः क्षणात्सकाशान्निरगुश्च तस्य ।
सहस्थिता तन्निखिलं निरीक्ष्य देवी निकामं दयमानचेताः ॥ ७

पेतासि लोकस्य हि रक्षकत्वा युक्तं प्रजानामवधीरणं किम् ।
ग्रैभृशं वीक्ष्य दशां तदीयां निवारणंब्रूहि कथं प्रसिध्येत् ॥ ८

नाज्ञप्यतां नाथ भवामि सज्जा कर्तुं प्रजार्थं यदपीह कर्म ।
त्युक्तवत्यां पतिदेवताया मुवाच दुष्टस्मितदूषितास्य- ॥ ९

पा मनीषा यदि वाजिरूढा वीथीविहारं कुरु वीतवास्त्रा ।
थेति वाचं नृपधर्मपत्नी कृतस्मितावोचदपांसुला सा ॥ १०

पागे रतानां भयदायकं किं किं दुष्करं भावि जगत्यमुष्मिन् ।
ागेव वार्ता नगरीं प्रविष्टा देवी प्रतिज्ञातरणोद्यतेति ॥ ११

ात्यथ सद्यो विजना बभूवु र्गतो गृहान्तस्सकलोऽपिलोकः ।
गारुह्य वाहं वसनानिहित्वा चारित्रवासा महिषी महार्था ॥ १२

चक्रमे मन्दतरं मुदासौ वीथीश्चतस्रो जनताशुभार्थम् ।
ासादमासाद्य ततः क्रमेण पत्युस्सकाशं च यशस्विनीसा ॥ १३

ूर्णीं स्थिता सांजलिबन्धहस्ता सती पुरस्तस्य विधूतदर्पा ।
ीलोन्नतायाः पुरतो महिष्या बुद्ध्वा नृपस्स्वं लघिमानमेव॥ १४

ज्जाहतो गद्गदया स्म वाण्या देविक्षमस्वेति कथंचिदाह ।
आज्ञापयामास स सद्य एव निराकृतिं पीडयतः करस्य ॥ १५

प्रजाः प्रमोदं परमं प्रपन्ना निर्व्याजवात्सल्यगुणाभिरामाम् ।
ामां शशंसुर्नृपतिं च भूयो जायाप्रभावोदितसाधुभावम् ॥ १६

आख्यानमेतन्न समाप्तिमेति प्रजाप्रवादो यदि नायमुक्त ।
छिद्रे कवाटस्य कुबुद्धिरेको वीथीगतां दिग्वसनां दिदृक्षु ॥ १७

विक्षिप्तदृष्टिर्हतनेत्र आसीत् क्रियानुरूपं फलमाप्यते हि ।
साध्वीकथां पुण्यकरीं पुराणीं पठन्तु सर्वे महते शिवाय ॥ १८

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2 ॥ प्रावरणभाषितम् ॥

पुरी प्रशस्ता विपुला जपाने देशेऽस्ति काचिन्निखिलैर्निषेव्या।
शाला प्रभासे महतीह यस्यां विक्रीतमन्नं वसितेन सार्धम् ॥ १

तामागत कश्चनसार्थवाहो वासाभिकांक्षी व्ययदो दिनान्ते ।
अगारमेकं प्रदिदेश तस्मै शालाधिपस्सर्वसुखैरुपेतम् ॥ २

शय्यागते प्रावरणावृतेऽस्मिन् प्राप्ते निशीथेऽस्तमिते प्रदीपे ।
किं शैत्यपीडा तव ते किमस्तीत्याकारके वैणचये निबद्धः ॥ ३

संवादरूपश्च विराव एकस्समुत्थितो जागरयन्मुहुस्तम् ।
भीतस्स शय्यां विजहौ प्रधावन्नुवाच शालेशमुदन्तमेनम् ॥ ४

स सत्वरं तेन विवेशगेहं निदानमेवास्य विचेतुकाम ।
श्रुतं न किञ्चिन्न च दृष्टमस्मिन् शालाधिनाथस्त्वमगारमारात् ॥ ५

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1 Lodging 2 Charges 3 Quilt 4 Conversation 5 Voice.

तूष्णीं निवृत्तो वणिजश्च गेहमन्यत्प्रदिष्ट वसनाय रा याम्।
आगन्तुको ऽन्यो दिवसेऽपरस्मिन्नवाप पूर्वोषितमेव वासम्॥ ६

श्रुत्वार्धरात्रे स तमेव श द निनाय रात्रेरपरत्र शेषम्।
अनन्तरं स स्वयमेव रात्रौ सम्प्राप्य शालेश इदत्वगारम्॥ ७

सुप्त प्रसुप्याप परीतगात्रस्तत्रस्थितप्रावरणेन गाढम्।
मध्येनिश तत्र यथापदेव श द्वजातम्स च बोधमायात्॥ ८

न्यस्त पुरस्तादथ धृष्टचित्तो विचिन्त्य हेतून्सकलान्स धीमान्।
अवेद्भुत प्रावरण निदान नाभूद्धवस्तस्य यतो निरासे॥ ९

स तत पुन क्षेप्तुमना उवाह द्वितीयहस्तापणिकस्य हस्ते।
तयत्सकाशादयमात्तवान्पुरा त्रभाण चित्र च तदीयवृत्तम्॥ १०

गृहीत्वणिक प्रावरण स तूण क्रीत तु यस्मात्पुरुषात्पुरेदम्।
अन्विष्य तं श्रावयतिस्म सर्वं प्रत्यर्पयामास च तज्जनेन॥ ११

इयाय न प्रावरण किलेत्थ गृहे तदीयेऽवसता कुमारो।
पिता च माता च मृतौ तुरालये भ्रात्रोर्ययोर्वित्तमपीह नासीत्॥ १२

अल्पे वयस्येव शरीरयात्रा प्रचालिता देहपरिश्रमेण।
लब्ध न पर्याप्तमभूद्धन तत् क्रमेण वस्तूनि गृहस्थितानि॥ १३

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6 Lodg ng 7 Traveller 8 Caus 9 Second hand dealer

एकैकशो विक्रयमागतानि पित्रा विसृष्टान्यधनेन कानिचित्।
रिक्थेषु पित्र्येष्वशिष्टमेकं निवारकं प्रावरणं हिमस्य॥ १४

अन्योन्यमाश्लिष्टतनू निशाया माच्छाद्य तौ तेन हिमे प्रसुप्तौ।
किं शैत्यपीडा तव ते किमस्ती त्यापृष्टवन्तावसकृन्मिथश्च॥ १५

अन्येद्युरागाद् गृहवेतनाय स्वामी निवासस्य कृपाविहीनः।
तौ वेपितावश्रुमुखौ प्रवक्तुमशक्नुवन्तौ च जडाव भूताम्॥ १६

निर्लज्जमेवावरणं तदीयं जहार वेगा द्रुदतोस्तयोस्सः।
बभूव यस्मिंस्थिरतामुपेतं किंशैत्यपीडादिवचोऽतिभीमम्॥ १७

निष्कासयामास गृहाच्चतस्मा त्यकावनाथाववनीतले तौ।
किं नास्ति धर्मो किमुधा दयावान्बभूव चेत्तद्व्यसने कृतं किम्।
प्रायो नरस्स्वार्थपरोऽस्ति लोके दयाच धर्मश्च वहो॰ पताका॥ १८

अहर्गतं दुर्गतयोः कथंचिद्रथ्यातले क्षुत्कृशयोर्नितान्तम्।
राज्यागता घोरतरा हिमेन भ्रातोस्तु चण्डेन परं गता न॥ १९

अनावृतौ स्थण्डिलशायिनौ तौ श्रान्तौ प्रसुप्तौ न च विप्रबुद्धौ।
प्रात र्जनास्तौ निलयं प्रणिन्युर्हस्ते स्सहस्रेण विशोभितायाः॥२०

आख्या च यस्या भुवने दयेति तद्देवतायाः परमं प्रशान्तम्।
देव्या दयाया न करास्सहस्रं पर्याप्तिमेतुं प्रभवन्ति लोके।
कोटिश्चतेषामधिका न भायान्नरस्य दुःखे ह्यनुचिन्त्यमाने॥ २१

3. ॥ कनकपट्टिका ॥

वाराणसीपुण्यपुरे कदाचिद्देवालये विश्वपते· पवित्रे ।
मूर्त. पुर· कोऽपि पपात पट्टो[1] मध्येदिनं हेममयः प्रदीप्तः ॥ १

ससम्भ्रमं जग्मुरथार्चकास्तं लेखं[2]विचित्रं ददृशुश्च तस्मिन् ।
भक्तो भुवीशस्य य उत्तमस्स्यात्तस्य ध्रुवं हाटकपट्टिकेति ॥ २

ततोऽधिकारे पुरुषा नियुक्ता निकेतने विस्मयमानचित्ता· ।
आघोषयामासुरनुक्षणं तां ग्रामे च दूतै नगरे च वार्ताम् ॥ ३

आत्मानमेवाभिमतं पुरारेः कर्तुं व्यवस्यन्ति समे स्म तत्र ।
ग्रहीतुमेनं भगवत्प्रसादं जनास्समस्ता भृशमीपुरेव ॥ ४

यज्ञे रता ये निरवर्तयंस्ते क्रतून् विचित्रान् बहुदक्षिणाकान् ।
वाप्यश्च कूपाश्च तडाकवर्या निर्मापिता भूरिश आढ्यलोकैः ॥ ५

संकीर्तने भागवतप्रकाण्डा नाम्नां प्रवृत्ता परमेश्वरस्य ।
विचेरुरुर्वीं गणनामतीता भक्तिं स्वकीयां प्रकटां विधातुम् ॥ ६

असाधयन् ज्ञानपथे निषक्ता जवेन चत्वार्यपि साधनानि ।
प्राप्तुं परेशस्य परं प्रदानं प्राणान्नियेमुर्हठयोगवीरा ॥ ७

तपस्विन श्चेरुरुदग्रवेगात्तपो महल्लन्घुमथेशदानं ।
इत्थं च धर्मस्य जजृम्भिरे द्राक् स्कन्धास्समग्रा नवया विभूत्या ॥८

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1 Plate 2 Inscription.

अथ प्रस्तुते दिवसे प्रदातुं क्षेत्रे महेशस्य शुभप्रसादः ।
दिग्भ्यस्समाभ्यः प्रययु पुरीं तामपेक्षका. प्रत्ययपूर्णचित्ता ॥ ९

महोत्सवं तं तु निरीक्षितुं ये तत्रागता जानपदाश्च पौरा ।
मार्गोपमार्गा निबिडा बभूवु स्तैराशु काशी विललास नूत्ना ॥ १०

रुग्णा क्षुधार्ता पथि दु खभाजो येऽत्रस्थिता पङ्क्तिषु मन्दिरस्य ।
करेषु तेषां कनकं वयर्षु नं वित्तमत्ता ददृशु सुखानि ॥ ११

तत्रान्तरे निश्चयमेव चक्रु निपश्चितोऽसाविति पट्टिकार्हः ।
धनं यदीय निखिलं वितीर्णं वर्षे गते कर्मसु पुण्यवत्सु ॥ १२

ततस्स धन्यो भुवनेशमूर्तें नीत. पुरस्तान्महतादरेण ।
यत्राचकाद्द्भुतहेमपट्टो दिनस्य मध्ये द्विगुण ज्वलन्स ॥ १३

स्पृष्टस्स तेन स्वकरेण यावद्बभूव तावच्छिव सीसरूप. ।
भीतस्य हस्तात्पतितस्स भूयो भूतश्च हैमो जनविस्मयाय ॥ १४

अर्हत्तमानां वरणं यथावत्पुनर्भविष्यत्यथ भाविवर्षे ।
आघोषणापीत्यमकारि सद्य प्रवर्धयन्ती कुतुकं जनानाम् ॥ १५

आश्चर्यमेवप्रवदन्त एतत् सर्वेऽपि गेहं प्रति निर्ययुस्ते ।
शम्भुप्रसादाहरणाभिलाषा दम्भेरिता धर्मपथे च वृत्ता ।
पस्पर्धिरे स्वीयमुदारभावं कर्तुं प्रकाशं भुवि मूढचित्ता. ॥ १६

वर्ष श्च यातो दिवसस्समागत प्रस्पर्धिनस्समिलितास्सभाया।
चिराद्वृत कश्चन मासषट्के दाने यदीया व्ययिता महार्द्धि ॥ १७

असावगाद्ग्रत आदिमूर्ते जग्राह पट्ट च कुतूहलेन।
हा हन्त सीस समभू स सद्य स्समेवभूत् भयविह्वलागा ॥ १८

अहो विचित्रा गतिरीश्वरस्य नरस्य दर्पश्शतधाविभग्न ।
कालेव्यतीते पुनरेव मान्यैर्निर्धारितो धर्मवरेण्य एक ॥ १९

स्पर्शगत तस्य करस्य कष्ट जाबूनद सीसमिदं प्रजात।
भूमिं गता दैविकपट्टिका सा बभूव हेमी प्रथम यथा ह्वि ॥ २०

सामाजिकाना हृदयस्थितिं का ब्रमो वय विस्मयभीतिमिश्रा।
सप्रेरितोऽत प्रभुणेव सद्यो देयार्चकैप्वेकतम पुरस्स्थम्॥ २१

ग्रामीणमेक जनमध्यदृष्ट ग्रहीतुमाज्ञापयतिस्म पट्ट।
तपस्व्यसौ निर्वृतिपूर्णचेता पस्पर्श भक्त्या तमनेतयज्ञ ॥ २२

अहो महो द्रागप्रससार तस्मात् स्फूर्तिं भजद्दृष्टिहर च भूय ।
हर्षश्च शोको भयविस्मयौ च प्रापु प्रवेश हृदये जनानाम्॥ २३

को वायमीदृशेन वृतस्स्वय किं कर्माकरोदुत्तममेष धन्य ।
असौ किल ग्रामिक एव कश्चित्साधु कुटुम्बी चरितस्वधर्म.॥ २४

आगात्तदा पूरयितु प्रतिज्ञा वाराणसीमारमहृता कदाचित्।
गच्छन्गृह विश्वपतेस्तदर्थे ददर्श दीनान्गणशस्स मार्गे॥ २५

धन यथाशक्ति विसारितेषु निधाय पाणिष्वनुतापपूर्वम् ।
क्षुधेन घोरेण निपीडिताङ्ग कंचित्प्रपेदे कृतहारवं क्रमात् ॥ २६

दूरीकृत यन्निकटं मनुष्ये शोच्यां स्थितिं तस्य निरीक्ष्य तूर्णं ।
अङ्गानि सर्वाण्यभिमृश्य पूर्वं पाणी गृहीत्वा विकलौ निजाभ्याम् ॥ २७

ईशो महान्कष्टमिदं सहस्वे त्याख्याय तं नेत्रजलैरसिक्त ।
इत्थं चिरं भद्रवचांसि भूयो निगद्य मन्दं विजहौ स्वगृहस्तम् ॥ २८

चर्यां ततो मन्दिरमात्मयोने लेभे च चामीकरपट्टिकां स ।
देवस्य भक्त परमस्सलोके भक्तिर्निजा यस्य नरे विशाला ॥ २९

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4. ॥ उपहारः ॥

नृपः प्रयातो मृगयार्थमेकदा
मासेषु यातेष्वपि नागमत्पुनः ।
अथान्तरे दुस्सहखेदनिष्ठुरं
दुर्भिक्षमेकं प्रविवेश मेदिनीम् ॥ १

चचाम वह्निं तपनस्सुदारुणं
जलाशयाश्शुष्कतरा श्च चक्रिरे ।
सस्यानि दग्धानि बभूवुरञ्जसा
प्रजा नितान्तं कवलीकृताः क्षुधा ॥ २

शेकुर्नियुक्ता भुवि राज्यधारणे
नाज्ञाप्रयोगै रक्षितुं क्षणं जनान् ।
आढ्यास्तथा संचितधान्यराशयो
नापारयन्दातुमतो निवारणम् ॥ ३

कार्तान्तिकान् पौरवराः पुरोहितान् –
दुर्भिक्षहेतुं भृशखिन्नकमानसाः ।
पप्रच्छुरेतस्य च शान्तिफक्किकां
" भूयां श्च मन्युः फलितोऽत्र दैविकः ॥ ४

प्रेयस्तम यज्जगतीह गण्यते
नृपेण दातव्यमिदं प्रशान्तये"।
प्रत्यूचुरित्थं हृदयस्य दारकं
वचोऽप्रियं पथ्यमहो पुरोधस॥ ५

बल्यर्थमेतेऽथ ययाचिरे प्रियं
राज्ञीं कुमारं क्षितिपाललालितं।
क्षेमं जगत्याः परिगण्य सोत्तमं
भृशार्दितापि प्रददौ स्तनंधयम्॥ ६

दृष्टश्च देवा स्समयस्समागतो
बलिप्रदानाय शिशुस्समाहृत।
तावन्निवृत्तो मृगयागतो नृपः
क्षणान् न्यवर्तीत्मीदुपहारसंभ्रमम्॥ ७

उवाच च "हिरणापि साधु नो
पुरोहितै, किन्तु सुत प्रियोऽथवा।
भार्या प्रियं" तन्महिषी निशम्य सा
चकार देहं द्रुतमेव देवसात्॥ ८

नौकाधिरूढ पतितोऽप्सु बालः प्राणांस्तृणीकृत्य मया ररक्षे।
घोरे प्रवाहे किन्तु तात कृत्यं न गण्यते त्वन्मणिहार हारि ॥ ९

पितावदीत्पुत्र विचेष्टितं ते नूनं महत्किन्त्वधिकं वृणेऽहं ।
क्षिप्रं कनिष्ठस्स्वकथामभाणीत् कदाचिदेकत्र गिरिप्रदेशे ॥ १०

नयन्नजान्वीक्षितवानरिं मे प्रान्ते प्रसुप्तं शिखरस्य भीमे ।
आसन्नमृत्युं सहसाभिधाव्य प्रबोध्य शत्रुं मरणादरक्षम् ॥ ११

सद्य पितोवाच तवैव हारो यदाचरो विस्मृत पूर्ववैरः ॥ १२

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6. ॥ राजा कन्यूतः ॥

कन्यूतभूपो व्यवसच्छलथात्मा कृत्वाधिराज्यं समयं महान्तं ।
रुरोध शत्रून् जघान भूयो जहार वाजौ वसुधां सुमोप ॥ १

चित्ते च कारार्णवतटे चरन्स स्वीयानि कर्माणि जगाद चोच्चैः ।
महत्सु चण्डेषु पयोधिमार्गे नयन् भटान् भीमतरान् रणेषु ॥ २

युद्ध्वाप्यवं भो विजयं बृहन्तं महीतले कस्य यशोऽस्मदीयम् ।
आस्थानलोकस्सहसान्ववोच द्युष्मद्यशः कस्य महीतलेस्मिन् ॥ ३

राज्येन किं मे गलितं वयश्च श्रान्तोऽस्म्यहं पुत्रपरा अमी मे ।
कांक्षन्ति मृत्युं मम संप्रयाण कालस्समायात इतीव वेद्मि ॥ ४

मैवं महाराज भण प्रसीद त्वाशुकशुस्थाश्रुमुखा जनास्ते ।
वर्षाणि पञ्चाशदसंशयं त्वं जीवेर्मनस्वी चलयान्यत श्च ॥ ५

जगर्ज धर्माधिगुरुस्सचैवः[1] " कन्यूत भूपं प्रति मन्त्रिवर्यं ।
वर्षाणि पञ्चाशदिति प्रवक्तुं किं त्वं प्रमत्तः शरदः सहस्रम् ॥ ६

नराजिजीषु, गिरिशृङ्ग उच्चै किं नैकदा स्तम्भयति स्म सूर्यं ।
यूदाधिपो[2] यावद्धरीं ब्रह्मन्ति निशाकरं छादयति स्म तावत् ॥ ७

कन्यूतदेयस्य मनो यदिस्या च्छक्यं किलेदं निखिलं तदैव " ।
" किं शक्नुयामुत्तम धर्मरक्षि न्नूर्ध्वं स्थिरं कर्तुमसुं पतङ्गम् ॥ ८

किं चारुरोधे प्रभवेयमर्हं स्तारापतेः खे रजतात्मनोऽहं ।
मच्छासने तिष्ठति चन्द्रमाश्चेत् स्रोतांसि शास्यामहमस्य चाब्धेः ॥ ९

अमी नरक्षा अपि कुर्युराज्ञा माक्रामका ये मम संश्रयाऽथ" ।
स्वजिह्वपङ्क्तिसंगुरुः प्रणम्य " प्रभोत्वदीया पृथिवी जलं च" ॥ १०

आज्ञापयामास नृपस्तदानीं मम्भोधिमामन्त्र्य " विसर्पसर्प " ।
धारात्वविप्रादपसर्प रे त्वं तिष्ठाम्यहं फेनिल यत्र तस्मात् ॥ ११

1. Priest 2. the Jewish chief

उद्वृत्त वाताहत मासनं मा भर्तस्तव त्वं भव निश्चलो द्राक्।
पादौ स्पृशाशा मम मा समुद्रे"त्यस्मै ददावम्बुधिरुत्तरं किम्॥ १२

उच्चैस्तरं केवलमुज्जुघोष कल्लोलमाला महता जवेन।
तीरेऽभिपेतुः पृथुनादवत्यः पश्चात्प्रसेरु नृपति नरा श्च॥ १३

धर्माधिकारी च मृषाप्रशंसी, राजादिदेशाथ कठोरवाचा।
"कदापि वस्सन्तु नमांसि मैवं नृरूपिणे नश्वरसृष्टयाय॥ १४

वशे समुद्रा श्च भवन्ति भूमि र्यत्तेजसस्तन्नमत स्तुवीत"।
तत परस्तान्न कदापि भूपो दधार सौवर्णकीरीटमेषः॥ १५

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7. ॥ भर्तृविश्वासः ॥

शृणोति गोपः श्वश्रृगालयोस्समं
विरावमेकं भयणात्मकं, स्थितः।
शिलासु कीर्णासु दिशत्यसौ दशा -
यवेक्षतेऽनन्तिकगुल्म इङ्गनम्॥ १

चश्रु क्षिपन्चै हरिपण्डमध्यतो
श्वा दृश्यते कश्चि, दर्सा न पार्वतः।
चेष्टा अशान्ता श्च भवन्ति हीयुता
गोत्रो यथा पश्यति, म्रियते रुतम्॥ २

न तत्र कश्चित्परितोऽक्षिगोचरो
निम्ने प्रदेशे जन उन्नतेऽथवा ।
शब्दो न सीत्काररवो निशम्यते,
करोति जन्तुस्त्वयमत्र किं स्थले ॥ ३

सछन्नकोण. पृथुविश्रमालयो[1]
यावन्निदाघ परिहीयते स्थिर ।
नीहारराशि विंपुलो न हैमन,
पुरो भृगुस्तुङ्गतरोऽभिवर्धते ॥ ४
[2]

स्वपित्यध कश्चन निस्स्वनो ह्रद,
स्थल सुदूर हृदये नगस्य तत् ।
दूरे च मार्गस्य तथैव वेश्मनो
दूरात्तथा मानुषपाणिपादत ॥ ५

कदाचिदन्नोत्प्लवते सरस्तिरो[3]
मीन प्रहिण्वन्निजशब्दमेकक. ।
काकस्य रावः परपै प्रतिस्वने-
स्तुङ्गै प्रकामं शिखरैरनूद्यते ॥ ६

1 Place of rest 2 Steep rock 3 across.

आयाति सेन्द्रधनुश्च नीरद-
स्तुषारसंघा पिहितांबरा भृशं ।
सूर्यांशवश्चापि[4] परं तु मारुत
शक्तो न गन्तुं विहृत. शिलालिभिः ॥ ७

गोपः क्षणं तिष्ठति पापशङ्कया
पाषाणखण्डेषु शिलासु याति च ।
श्वानैकदृष्टिस्त्वरयातितीव्रया
यावन्न दूरं गतवान् स तावता ॥ ८

निरीक्षते मानुषमस्थिपञ्जरं,
भीतोऽतिमात्रं, परितो विनिश्वसन् ।
ज्ञातुं चरित्रं च स संप्रपश्यति,
शिलोच्चयादुच्चतरात् सुसङ्कटात्[5] ॥ ९

भयस्य भूमेः[6] पतितस्स मानव,
स्फुटत्यथान्ते[7] विशदं समं तदा ।
ससार तन्नाम, स कः, कुतः कदा
ऽऽगतश्च पन्थानममुं, कदा गतः ॥ १०

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4 mist 5 dreadful 6 birth place 7 bursts out

इत्यादिकं, किन्त्वतिशोकनिर्भरा
  निगद्यते यस्य कृते कथा मया।
शृण्वद्भुतं तद्भुशशाश्वतं यश -[8]
  श्चिह्नं च यच्छब्दमयं समर्हति॥ ११

श्वानः श्वसन्दीनतरं रुदन्नयं
  पुनः पुनस्तन्निकटे तथैव च।
मासत्रयं तद्विजने स्थलेऽवस -
  च्चिद्दर्शनं[9] स्पष्टम भूत्तथा दिने॥ १२

यस्मिन्स पान्थो म्रियते स्म दुर्भग -
  स्ततोऽनु तस्मिन्पद एव वाऽथवा।
भर्तुस्समीपे स्थितवान्स रक्षकस्,
  तं दीर्घकालं कथमेष जीवितः ?॥ १३

जानात्यसौ यः प्रददौ समुन्नतां
  भक्तिं च विश्वासममुं प्रमातिगम्॥ १४

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8 monument 9 proof.

8. ॥ प्रश्नस्य पक्षद्वयम् ॥

अश्वाधिरूढः शितकुन्तपाणि रापादमस्तं कवचावृत श्च ।
कश्चिद्भटो राजपथे कदाचि द्वेगाद्ययौ वीक्षितनैकयुद्धः ॥ १

तदाऽपरस्तत्सदृशः प्रतीपाद्देशाद्ययौ कुन्तकरश्च मार्गे ।
आगा, दुभौ तस्थतुराभिमुख्ये यत्रालसत्स्तम्भगतश्च खेटः ॥ २

वर्णाविचित्राः पठिता उभाभ्यां तद्दृश्यमानाः कुतुकान्विताभ्यां ।
अहो प्रभा स्वर्णमयस्य कीदृक् खेटस्य वीरोऽवददेक उच्चैः ॥ ३

तदैव योधोऽपर उज्जुघोष भ्रान्तोऽद्भुतं राजतखेटजन्म ।
सद्यस्तयोराविरभूद्विवादः किं राजतं वा किमु हैममेतत् ॥ ४

अन्धोऽस्म्यहं किं किमुवाहमन्धः परस्परं वाद इति प्रवृद्धः ।
क्रमेण वाग्भ्यः प्रहराग्गतौ तौ कुन्ताहतौ पेततुरश्वपृष्ठात् ॥ ५

तौ मूर्च्छितौ मार्गचरो दयार्द्रः सिक्त्वाम्भसाऽबुद्धिचदेशयानौ ।
अलम्भयच्छीघ्रमसूनवोचत् किमर्थमेवं च कृतं युवाभ्याम् ॥ ६

उभावपि प्रोचतुरात्मपक्षं स्वरेण दीनेन भृशात्तसारौ ।
एको ऽवदद्धाटकखेटमेतद् ब्रवीत्ययं राजतमित्यजस्रं ॥ ७

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1 opposite 2 face to face 3 letters 4 words 5 blows.

अन्योऽभणद्राजतखेटमेत च्छपत्यसौ हाटकमित्यशान्तं ।
एवं तयोः प्रब्रुवतोस्तु पान्थो[6] निरीक्ष्य सम्यक्परितश्च[7] खेटम् ॥ ८

ऊचे किलेत्थं सुहृदौ युवां द्वौ यथा यथावद्गृहिणो तथैव ।
गृहीतवन्तौ पुनरन्यथापि पार्श्वे च खेटः कनकात्मकोऽयं ॥
पार्श्वे च चित्रो रजतात्मकोऽसौ पक्षद्वयावेक्षणमेव साधु ॥ ९

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9. ॥ धर्माचार्य हात्तः ॥

शुशुभे किल हात्तनामको जपमालाभरणो बृहद्वपुः ।
गुरुराड् जनधर्मपालकः स्तुतितो जेर्मनिदेश एकदा ॥ १

प्रसतोऽन्नदानाद्विमोचनं जनतावैक्षत नो मनागपि ।
गुरुमूचुर[1] धैर्य से द्रुतं "सुतरां वृष्टिविलोपकर्शिताः ॥ २

भगवन्नधुना प्रसीद भोस्सहनं दुष्करमेव नः प्रभो ।
करुणाद्रावलं तवेक्षणं पततादेषु जनेष्वनर्गलम् ॥ ३

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6 swears 7 repeatedly 1 famine

भवतो बहुधान्य सञ्चयो बहिरागच्छतु तापशान्तये।
अशनाय वितीर्य तण्डुला नव नो मृत्युमुखात्क्षुधातुरान्॥ ४

इति तं बहुधा ययाचिरे चिरमस्तोकसमृद्धिसंयुतं।
गुरुरावरस्ताशु हेलया "पिटकान्याहरतेत मण्डपम्"॥ ५

उदितं मधुरं निशम्य तद् गुरुणा जानपदा मुदान्विताः।
विविशुर्वसतिं गुरोस्समे महतीं धान्यजिघृक्षयाऽञ्जसा॥ ६

सहसा कटुवागुवाच ता "नपहर्तुं मुपका इवेच्छथ।
चिरसंभृतधान्य मद्य मे" गिरमेतां परमस्य सेवक॥ ७

निगदन्भिजकिङ्करानसौ निदिदेशेति "पिधत्त मण्डपं।
अनलस्सपदि प्रदीयतां दहतु प्रोज्ज्वल एव मूषिकान्॥ ८

त्वरसा सकल समापितं न विलम्बोऽस्ति हि दुष्टकर्मसु।
रभसेन गुरुः प्रविष्टवान् स्वगृहं भोक्तुमथेप्सितं बहु॥ ९

प्रतिमां कृमिखादितां स्वका मनुपश्यन् गृहकुड्यलंबितां।
कणिकाभिरभिप्लुतोऽतुलं स्वतनुस्वेदजलस्य, विह्वलः॥ १०

अकुतोभयमान्ययं गुरुः कथमप्याश्रयत स्वमासनं।
स्वदते स्म न किंचिदत्र वै गुरवे संप्रति दारितात्मने॥ ११

क्षणलेशात एव मूषिकः श्चलितः कश्चन सुष्ठु खादति।
तदनून्दुरुरन्य[4] आगत स्तमनु नेङ्खति मूषकोऽपरः॥ १२

इति वैद्युतवेगमाश्रिताः[5] क्षणकाले बहवश्च मूषिकाः।
पुरतः परतश्च भूमितस्समवेताः परितस्तमूर्ध्वतः॥ १३

तरति त्वरितं नदी मयं अचतो गच्छति गेहमात्मनः।
विधिदृष्टिगतो न रक्ष्यते प्लवते वारिणि मूषिकावलिः। १४

झटिति प्रविशत्यहो[6] गृहं गुरुराड्यत्र सुखं प्रतिष्ठितः।
कणशः कणश श्च मूषका युगपत्खादितुमुद्यता मुदा॥ १५

रदना रचितास्तुघर्षणा दुपले तिग्मतरा मुहुर्मुहुः।
स त्रुटत्यतिवेगतो जपन्गुरुरक्षान्[7] भ्रमतीह तत्र च॥ १६

अहहा पृथुमांसपर्वतः क्षणतोऽस्थ्नां चय एव दारुणः।
अतिभीजनकं कथानकं परिपुष्णातु मतिं सुशोभनाम्॥ १७

4 Rat 5 lightning speed 6 thus 7 beads.

10. ॥ सलमनो भ्रमराश्च ॥

राज्यं बभार महता यशसा नृपेन्द्रः
प्राज्ञः पुरा सलमन[1]स्सुगृहीतनामा ।
श्रुत्वाद्भुतामवनिपस्य शिबाधिराज्ञी[2]
कीर्तिं, जगाम जवतः शुभराजधानीम् ॥ १

आस्थानगान्यतिशयावहभांसि देवी
द्रष्टुं तथा समुचितं च बलिं[3] प्रदातुं ।
तत्राययौ न खलु केवलमेतदर्थं
तास्ता मुहुर्नृपकथाः श्रुतवत्यसौ यत् ॥ २

विद्या वचांसि समलंकुरुते नृपस्य
प्रज्ञामणि र्गलति तद्वदनोत्थशब्दैः ।
आभाणकैः[4] श्रुतिसुखैरनिशं मनोज्ञै-
र्नीतीरसावुपदिशत्यवनीधरेन्द्रः ॥ ३

जिज्ञासुरत्र निखिलं खलु किंवदन्ती[5]-
तथ्यं बभूव महिषी, पुनरीदृगन्यत् ।
शुश्राव सा सलमनं प्रति, यद्वरिष्ठं
प्रश्नान्स यद्विवृणुते गहनानसाध्यान् ॥ ४

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1 Solomon 2 Queen of Sheba 3 tribute 4 riddles 5 rumour or repor

स्त्रैणाश्च यद्विविध चित्रतरा स्स माया:
6 7
पश्येत्सदा मुकुरगा इव सुप्रसन्नाः।
सूक्ष्मेक्षतां नरपतेरिति विश्वघुष्टा –
मायादियं नृपसभामभिवीक्षितुं ताम् ॥ ५

राज्ञो दधार पुरतस्स्वकरद्वयात्तं
मालाद्वयं कुसुमभास्वरमञ्जसा सा।
एकाऽवनीवरतमोपवनीगृहीता –
नेकप्रफुल्लसुमरङ्गचयाश्रितश्रीः ॥ ६
8

अन्या मनागनवरा रमणीयतायां
दिव्यी भवत्कृतकपुष्पविचित्रशोभा।
9
"सत्या ब्रवीतु कतरा कृतका च केति
10
प्राज्ञो भवा" न्निति च सा सहसान्वयुङ्क्त ॥ ७

वाचंयम स्सलमन स्सकला श्च सभ्या
11
आश्चर्यमूढहृदया दुधुवु र्शिरांसि।
12
मालाद्वयार्पितदृश, स्सुचिरं नृपालो
निर्वाक्य, एष न पुनर्वदितेत्य माच ॥ ८

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womanly 7 tricks 8 colour 9 divine 10 artificial.
11 mute 12 Shook 13 natural.

भूपेन्द्रमौनमुदिता पुनरङ्गनोचे
"नैसर्गिकी च कतरा बुधवर्य माला।
नैवोचितोऽत्र लघुकर्मणि ते श्रमोऽयं
ब्रूही" ति किन्तु बुधराडजहाच्च मौनम्॥ ९

अत्यन्तसंशयविमोहितमानसोऽयं
चिन्तागतस्सपदि पश्यति चञ्चरीकान्।
म्लानप्रसूनमधुने भ्रमतो बहिस्स्थान्-
झङ्कारिणो, स्मयत उद्धरते च शीर्षम्॥ १०

सद्यस्समादिदिशिवानघघाट्यतां द्राग्-
वातायनं तदिति तद्भणितं तदेव।
उद्घाटितं च तरसैव यथानुपाश्वं,
गेहान्तरं प्रमुदिता भ्रमराः प्रविष्टाः॥ ११

देव्या श्च दक्षिणकरस्थ सुमानि वेगा-
द्वापेतुरेवमखिला नृपतिस्सदस्याः।
मालां निजां च युयुधुस्तु पिवाधिराज्ञी
13
लज्जाहृता निवधृते गदितुं स्वदृप्तम्॥ १२

प्राज्ञस्सदा लघुतरादपि वायुलेशात्-
तत्त्वं परं सुखकरं च सुनीतिमा॑
अन्यत्तथा हृदयरञ्जकमीक्षते
संराट् यथा सलमनः--॰ा

11 ॥ वासना प्राबल्यम् ॥

मुनिवरस्य पपात वियत्तला –
चरणयोरतिपीडित एकदा ।
परिपतद्द्विकपादनखान्तर
ग्रहणविश्लथ मूषिकशावकः ॥ १

करुणया मुनिरात्मतपोबला
दकुरुताशु शिशुं वरकन्यकां ।
अतनुना कुतुकेन विवर्धितां
रुचिरयौवनमागमदञ्जसा ॥ २

पितृजनस्य बभूव निसर्गजं
परिणयं प्रति संप्रति चिन्तनं ।
अददतस्समये खलु कन्यका –
मघचयस्समहानिति कीर्त्यते ॥ ३

तदनु सत्वरमेव विचारिता
वरगुणा जनकेन च कन्यया ।
जगति यो बलवत्तम ईक्ष्यते
स भविता दयितो मम नायकः ॥ ४

भूपेन्द्रमौनमुदिता पुनरङ्गनोचे
"नैसर्गिकी च कतरा बुधवर्य माला।
नैवोचितोऽत्र लघुकर्मणि ते श्रमोऽयं
ब्रूही" ति किन्तु बुधराडजहान्न मौनम् ॥ ९

अत्यन्तसंशयविमोहितमानसोऽयं
चिन्तागतस्सपदि पश्यति चञ्चरीकान्।
म्लानप्रसूनमधुने भ्रमतो बहिस्स्थान् –
झङ्कारिणो, स्मयत ऊद्वहते च शीर्षम् ॥ १०

सद्यस्समादिदिशिवानचवाल्पतां प्राग् –
वातायनं तदिति तद्गुणितं तदेव।
उद्घाटितं च तरसैव यथानुपार्श्वं,
गेहान्तरं प्रमुदिता भ्रमराः प्रविष्टाः ॥ ११

देव्या श्च दक्षिणकरस्थ सुमानि वेगा –
दापेतुरेवमखिला नृपतिस्सदस्याः।
मालां निजां च बुबुधुस्तु पिवाधिराज्ञी
लज्जाहता निववृते गदितुं स्वदृग्म् ॥ १२

प्राज्ञस्सदा लघुतरादपि वायुलेशात् –
तत्त्वं परं सुखकरं च सुनीतिमार्गम्।
अन्यत्तथा हृदयरञ्जकमीक्षते द्राक्
संराड् यथा सलमनः-प्रथितश्चकार ॥ १३

11 ॥ वासना प्राबल्यम् ॥

मुनिवरस्य पपात वियत्तला –
चरणयोरतिपीडित एकदा ।
प्ररिपतद्बकपादनखान्तर
ग्रहणविश्लथ मूषिकशावकः ॥ १

करुणया मुनिरात्मतपोबला
दकुरुताशु शिशुं वरकन्यकां ।
अतनुना कुतुकेन विवर्धितां
रुचिरयौवनमागमदञ्जसा ॥ २

पितृजनस्य बभूव निसर्गजं
परिणयं प्रति संप्रति चिन्तनं ।
अददतस्समये खलु कन्यका –
मघचयस्सुमहानिति कीर्त्यते ॥ ३

तदनु सत्वरमेव विचारिता
वरगुणा जनकेन च कन्यया ।
जगति यो बलवत्तम ईक्ष्यते
स भविता दयितो मम नायकः ॥ ४

अवदद्देवमियं, तरसा मुनि –
स्सह तया तपनं गतवानसौ।
ऋषिरुवाच "रवे बलवत्तमो
जयसि यत्त्वमिदं जगदोजसा॥ ५

अकथयत्सहसा न तथेति सा
निधिरयं तु बलस्य पिधीयते।
घनगणं मुहु, राशु गतो मुनि –
र्जलदमित्यवदच्च बलं तव॥ ६

गुरुघनान् भणति स्म च कन्यका
शिथिलयत्यधिकं पवनो बली।
सपदि वातमगात्स सबालिको
जगदिवानसि विष्फुरवीर्यवान्॥ ७

अतिबली पवनो न स पर्वते
प्रभवतीति तया प्रतिभाषितं।
अथ पिताऽगमदेव शिलोच्चयं
बहुबलो भवसीति च पृष्टवान्॥ ८

युवतिरेतदवोचदथाचिरा –
द्गिरिरयं मूषकेण निखन्यते।
मुनिरनन्तरमेत्य च मूषकं
त्वमसि किं बलवत्सु भणाग्रणीः॥ ९

इति जगाद सुतेति तमावद –
द्बलिचरो जनक प्रिय एप मे।
झटिति सोऽकृत तां किल मूषिकां
पुन,रहो वलिनी भुवि वासना ॥ १०

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12 ॥ धात्री माता ॥

ोतिर्नगर्यां लसति प्रशस्तस्सरित्तटे चैत्यनिकेत एक ।
ानमध्ये चिरकालवर्ती श्वेतोपलैर्निर्मितपूर्व भाग. ॥ १

दायतत: पथिकस्समीपे विश्रान्तिमिच्छन्निपसाद कश्चित् ।
च्छ तत्रस्थजनं स सद्य: शेतेमहाम्कोऽत्र सुहृत्प्रसीद ॥ २

विप्रधीर: कृत धर्म,' आहो स्विद्योगिवर्यायतचित्तवृत्ति: ।
हलं ब्रूहि ममात्र चेति, श्रुत्वैतदारब्ध ससंभ्रवक्तुम् ३

: पुरास्मिन्नभवन्नरेन्द्रा वीर्येण शौर्येण च विश्रुता ये।
राजपुत्रा: प्रभवश्चसूर्य स्तदन्ववायस्य, तनोति यस्य ॥ ४

रागणो रत्नकिरीटशोभां पृथ्वी भवत्यद्भुतपादपीठम् ।
ड्रंराजातस्य महीश्वरस्य प्रासूतपुत्रं महिषी, परं तु ॥ ५

सद्योऽल्प भाग्यात्ययया दिवं मा विहाय तोकं नृपतिं शुचेच।
धात्री नियुक्ता सहसाऽथ राज्ञा तदाप्रसूता शिशुपोषणाय॥ ६

जाता प्रसिद्धे नृपपुत्रवंशे चन्द्रानना कम्रतरा गुणौघैः।
मुक्ता भदन्तच्छवि भूषितास्या मोतीति सार्था भव्रतिस्मचार्या॥७

चित्रं विरेजे नृपगेह एषा वत्सौ वहन्ती कील निर्विशेषं।
पर्यायतो वक्षसि तद्वदेहे, स्नेहः प्रवृद्धस्समये व्यतीते॥ ८

संमिश्रमस्या रुधिरं च तावन्नरेन्द्र मस्त्या, हृदये यदस्याः।
श्रद्धा बभूवाशिथिलातितीया, कान्तं द्वयं तत्तनये समानम्॥ ९

भागीय मातु शिशुरेष कुल्ये नस्तन्यपायी यदि राजसूनुः।
पीतो न चेत्स्वोदरपूरमेषः सुष्वाप मंचे न सचेद्सुप्तः॥ १०

आश्लिष्य राज्ञो रजनीषु बालं बाहुद्वयेनाल्पतरेण बालः।
अशेत रक्षामिव कर्तुकामः पत्रं यथा पुष्पमित्रघातात्॥ ११

राजापकारस्सुमहान्प्रवृत्तो दुष्टाश्च संभूय कुमारराजं।
जिघांसवो दस्त धना असङ्ख्यः छित्वासिनाऽऽसक्तजनांश्च
[राज्ञि॥ १२

सद्यो निहत्याखिलरक्षिलोकं संप्रापुरन्तः पुरमेव तूर्णं।
मोतीसुतः क्रीडति यत्र चांके नृपात्मजो न्यस्तकरः कुचे च॥ १३

सामन्द्रगीतं कुरुते च मोती वाद्यानुयुक्ताश्च भवन्ति दास्यः।
तदा समागाच्छ्वसनेन हीनो नेत्राननादर्शितभीतिरेक: ॥ १४

मोतीमयोचन्नृपसूनुमत्राहन्तुं नरास्सविहिता, न वेद्मि।
यद्रक्षिणो द्रव्यवशीकृता वा निपातिता वाऽनय यानकाले ॥ १५

तावच्छ्रुतः खड्गनिघर्षणोत्थः शब्द श्च सोपानतलेषु जातः।
उरस्प्रदेशात्समकालमस्था मोतीं निनाय स्वसुतं हृदन्तम् ॥ १६

राज्ञीसुतं पीतपयोधरौष्ठं तूर्णं स्तनात्संश्रयति स्म चांके।
विश्लिष्य सा राजसुतस्य चूडा वस्त्रं च मुक्तामयमेखलां च ॥ १७

सद्यः शिरस्कं रशनां स्वपुत्रे संयोजयामास ससंभ्रमं च।
आत्मीयमांसासृग धो निधाय श्रेष्ठं सुतं धारितराज भूपम् ॥ १८

हृदोऽन्तिके सा स्फुटितस्य गाढं निगूह्य भूपालकनन्दनं तं।
खले नं यावद्व्यवधानमेमि निरस्यते तावदगाद्वहि श्च ॥ १९

प्रोवाच तेष्वन्यतमो " ऽत्र शेते कुमारराजो [जगृहुस्तथा ते]।
भूपापिशेषे, स्तु पलायिता सा धेनुर्द्विवत्सा, कृतमेव सम्यक् ॥ २०

तया स्ववत्सो जुगुपे, न दोषः, खड्गस्य धारा शमयत्यवेत।
स्फुलिङ्गमेतं किलराज भानोः, हत त्रिवारं सुहृद श्चतु श्च" ॥ २१

"उष्णीषमस्त. कटिसूत्रधारी मोतीसुत कुरवमेव चक्रे। •
मुदा" हुरेवं नृपपुत्रयोषा. "खड्गो यदा तद्धृदये निमग्न ॥ २१

तदा न रोदो, न च वेदना वा, परं तु हासेन शिशुच्चितेन।
प्राणान्जहौ, यन्नृपनन्दनार्थं तत्याज स्वीयं किल जीवितं सः॥ २३

इत्थं ररक्षे नृपपुत्रमात्रा वंशोनृपालस्य चिरंतनो न"।
पान्थोऽप्रधीन्मित्र धनं प्रभूतं शुभानि वस्तूनि बहूनि तस्यै॥ २४

वस्त्राणिदिव्यानि च. तज्जनेभ्यः क्षेत्राणि दत्तानि, गृहं च तस्यै।
प्रासादमध्येऽत्र. कदाचिदस्यास्स्नेहोऽधिको राजसुते
[स्वयसूनोः॥ २४-

इत्युक्तवन्तं पथिकं स ऊचे "देव प्रसीदत्विदुमग्ननाभात्।
वासांसि रत्नानि सुवर्णमस्यै दत्तानि भूयांसि धनानि चैव॥ २६

परं तु तस्यां निशि सा मसत्रेऽगाधं स्वचित्ते निचखान खड्गं।
"त्रातो नृपो, धापयितु सुतं मे यामी"ति सास्रमयते
[ब्रुवन्ती॥ २७.

13 ॥ तन्तुवायसिलसः ॥

इङ्लण्डदेशे न्यवसत्कदाचन
ग्रामे कुविन्द स्सिलसाभिध पुरा ।
अगृह्यसां मध्यधया अनक्षरो
दिवा सदा व्याप्रियत स्वकर्मणि ॥ १

तुरीसहायो वसनानि निर्ममे
घनेन सायं च विचिक्रियेऽञ्जसा ।
आयोवनादाचरतोऽस्य तं क्रमं
यातासु नैकासु शरत्सु खण्डश. ॥ २

किंचिद्धनं संचित, मात्मतुष्ट्ये
ददर्श तन्निष्कमयं दिने दिने ।
रात्रावनल्पद्युति दीपसन्निधौ
पस्पर्श भक्त्या गणयां चकार च ॥ ३

पुनः पुन प्रत्यहमेप चक्रिवा –
नेवं स यावच्छयितुं समुत्थित ।
मित्रं न, बन्धुर्न, नचैव तादृशा
वसुवुरस्मिन्सिलसस्य भूतले ॥ ४

येऽवापुरेतस्य हृदि स्थलं कुशं,
तथैव भावा न चकर्षुरेव तं।
सुमानि वा पक्षिरुतानि चन्द्रिका,
स्वकं सुवर्णं भवति स्म तज्जगत् ॥ ५

एवं तुरीहाटकबद्धजीवितं
चचाल वर्षाण्यधिकान्यकष्टतः ।
परं तु किंचित्समपद्यतास्य तत्
प्रक्षोभयामास तदीयजीवितम् ॥ ६

न जीवयात्रा भवतीह जन्मिनः
कदाप्यकुण्ठा च चिरंकरीतिका ।
स जातु विक्रेतुमहस्कृतान्पटान्
सायं यथायत्स्वगृहाद्गतस्तदा ॥ ७

चोरो जहारास्य धनं समग्रतो
बभूव योऽस्मिंश्चिरदत्तवीक्षणः ।
कुविन्द आगान्निरयतंयन्निजाः
क्रियाः, प्रवृत्तश्च धनस्य दर्शने ॥ ८

हा किं वराकस्सिलसः करोत्यसौ
चुक्रोश दीर्घं समताडयद्भृशं ।
धनं गतं केवलमेतदेव नो
सर्वं गतं तस्य यतोऽस्य तत्तथा ॥ ९

सुष्वाप रात्रौ न, पुनः पुनः श्च सः
  ददर्श पेटीं निजनिष्क काङ्क्षया।
छिद्राणि नाह्नानि चकार किंचन
  स्त्रीयेषु कृत्येषु मनो विवेश न॥ १०

कालो हि तीक्ष्णानि निरोपयत्यय
  व्रणानि मार्गेतर दुश्शमान्यपि।
क्रमेण किंचिद्व्यनेकृतश्रमः
  तथापि चिन्ता न गतास्य निष्कगा॥ ११

अगान्मुहुर्मोह मय गतस्मृति –
  स्त कापि नाशा निजहावकारणात्।
गत सुवर्णं पुनरेष्यतीति त –
  न्निष्काण्डमेवार्धकृते स कर्मणि॥ १२

मुहुर्यरसीत, प्रतिपालयन्नय
  साय कदाचित्सलिलस्सुनिश्चित।
द्वारि स्थितो विस्मरण चिर यया –
  वुन्मील्य चक्षु स्वगृहान्तरैक्षत॥ १३

सुवर्णपुञ्ज स्सपदि प्रभास्वरो
  दीपान्तिके नेत्रपथ जगाम च।
कथ नु वर्ण्यस्सलिलस्य तत्क्षणे
  मोदो, दधाव प्रति हाटक स्वकम्॥ १४

अहो सुवर्णं यदनेन वीक्षितं
सुवर्णवर्णं च सुवर्णकुन्तलं।
सचेतनं पश्यदितस्ततोऽद्भुतं,
द्रागसोऽभवत् स्तम्भितचित्तवृत्तिकः॥ १५

लब्धप्रसादोऽथ पुनर्बुबोध सः
मनुष्यतोकं कनकाकृतीह यत्।
धन्ये कथं तद्धृदये न विद्यते
प्रेमांकुराः प्रोद्भवन्नयाः शुभाः॥ १६

अबोधमेवाशु शिशुं गृहीतवान्
गाढं जुगूहोरसि बालिकां स तां।
अनन्तरं पायनशायनादिकं
चकार रात्रौ सिलसस्स्वयं मुदा॥ १७

वार्ताद्भुतेयं प्रससार वेगतो
ग्रामेऽन्तिकस्थास्सिलसस्य सद्मनि।
समेत्य हृष्टेन बभाषिरे समं
वृत्तान्तमेतं प्रति तेन सादरम्॥ १८

अवेक्षमाणा मुहुरेव बालिका
मेप्पीति नाम्ना स च तां वितन्वते।
एका विचेष्टा प्रकृतेः करोत्यसौ
लोकं समस्तं स्वजनं च बान्धवम्॥ १९

पप्पा कथं तत्र गृहं विवेश, सा
तीरे तडाकस्य समीप वर्तिनः ।
मात्रा विसृष्टा सलिलं प्रविष्टया,
तयाऽनिवृत्तेऽस्तमिते च भास्करे ॥ २०

शिशुर्ददर्शात्र च दीपिकाप्रभां,
याता च सा तां प्रति, मुग्धचेतसः ।
द्वारि स्थितस्याङ्घ्रियुगान्तरालतो
गेहं प्रविष्टा सिलसस्य शोभना ॥ २१

अकारि कश्चिन्मदरेतया मनो -
हरः किलारामवरस्समायहः ॥ २२

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14 ॥ आनन्दकञ्चुकः ॥

रोगाभिभूतो नृपतिः परंतु दृशौ प्रसन्ने सहिते च कान्त्या ।
अभुङ्क्त राजोचित भोजनानि सुष्वाप रात्रौ कथनान्वितोऽसौ ॥१

तथाप्यवोचन्न सुखीत्यहं स. राजा किलासावधिकं विजज्ञे ।
अथाययुर्विंशतिशोऽगदज्ञा नापारयंस्ते शमनं विधातुम् ॥ २

आनाययामास परांस्ततोऽन्ते सुविश्रुतौ द्वौ भिषजौ समेतौ ।
एकस्तयोर्मूषिकवत् कृशोऽभूद् ज्ञानार्जने यस्समयं निनाय ॥ ३

लेभे च कालं भवितुं न पीवाऽपरो न ये शास्त्रकृतिं लुलोके ।
क्लेशं तदीया न हि दुश्चिकित्स्या व्यङ्गीव भाजो ददति स्म सम्यक्॥४

मृता यदि स्युर्द्विगुणं प्रदद्यात्तत्सन्तति वैद्यवरावुभौ तौ ।
जिह्वां नृपालस्य समं परीक्षां चक्रात उत्तुङ्गकुतूहलेन ॥ ५

खट्वागतस्योरसि ताडनं चांगुष्ठेन पूर्वस्स्म करोत्यथान्यः ।
परं तु लेशोऽपि रुजो न दृष्टस्स्वस्थोऽसि राजन्निति वृद्ध ऊचे ॥ ६

सद्यो बभौ क्रोधमहाप्रयातो राजानुरूपो नृपतेर्ददे च ।
उद्बध्यतामेष इतीयमाज्ञा, बभूव भीतो भिषगन्य ईषत् ॥ ७

व्यामृश्य नासां स ततस्सचिन्तं प्रज्ञावतीं प्राचकथच्चिकित्सां ।
स्वप्यान्नरेशो सुखिकंचुके चे देकां त्रियामां भविता विरोगः ॥ ८

ततोऽनु दूतास्तुरगाधिरूढा स्सर्वत्र राज्ये जवत प्रचेरुः ।
आलोकितास्तैर्बहवश्च पृष्टाः परंत्वलब्धः पुरुषः प्रहृष्टः ॥ ९

अकिंचना ये धनलिप्सवस्ते वित्तान्विता रिक्ततराश्च मेनिरे।
व्याध्याधिदारिद्र्‌यसृति प्रसूतारिष्टार्तिविद्धास्सकला बभूवु ॥ १०

काले गते ते ददृशुस्सहासं ग्रामे शयानं मृदुले च शाद्वले।
सीत्कारिणं भिक्षुकवेषमेकं गायन्तमुच्चैस्समये वसन्ते ॥ ११

श्रान्तास्स्थितास्तत्र नृपस्य दूता स्तादृङ्मुदापूर्णमसुं समीक्ष्य।
आभासि मित्र त्वमतीव हृष्टस्ते प्रोचुरेवं, स बभाण चेत्थं ॥ १२

स्वरेण तारेण मुदन्वितेन न मेऽवकाशो भवितुं हि दुःखी।
आलस्ययुक्तस्य नरस्य लोके व्यापारजालं सुमहत्किलास्ते" ॥ १३

"अयं नरो, नः खलु भाग्यमस्मान्निनायसम्यक्" "शतमत्रद्रम्माः।
निष्कानिते मित्र, तवाद्य कंचुकं याचन्निदं देहि भवोत्तमर्ण"॥ १४

निधाय पृष्ठं स तृणे जहास यथास्य नीलं वदनं बभूव।
"दास्यामि नूनं, भगवान् हि वेत्ति, परंतु पृष्ठे मम
[कंचुको न" ॥ १५

एवं सहास्यं हसतिस्म धूर्तो राजा तु शुश्राव दिने दिने सः।
अपार्थतां दूतपरिश्रमाणां ददर्श भूयश्च नरस्य पीडाः ॥ १६

जिह्माय संचिन्त्य निरर्थजन्म रोगांश्च रुद्धांस्तमसि प्रकामं।
उद्घाटयामास स वातमार्गान् ववौ च वायुस्सदनीयगेहे ॥ १७

गत्वा पदि देहपरिश्रमं द्राक् चकार फलेन पथा स्वकेन।
ऊचुः प्रजा मङ्गलमस्य भूमि र्हर्षान्विता मोदयुतश्च राजा ॥ १८

15. ॥ वर्ले प्रभुः ॥

तस्यास्स कर्णविवरे निगदत्यनुच्चै
"ख्यातु मनो मम यदीङ्गितचेष्टिताद्यैः ।
शक्नोत्यहं प्रतिदिनं बहु दृष्टवांस्त्वां,
मन्येऽचले मयि महांस्तव भाव बन्धः ॥ १

श्रुत्वेदमावदति सा मृदुलैर्वचोभि
"त्वय्येव चित्तमनुरज्यति नान्यतो मे" ।
आलेखक[1]: प्रकृतिरूप[1]निरूपकोऽयं,
सा ग्रामिका, तदधरे प्रियविह्वलेऽसौ ॥ २

स्त्रीयं विनापनयनं निदधाति, देव[2] –
क्षेत्रं स तां नयति, तत्पितृमन्दिरात्तौ ।
यातो, "यौतक[3]महं प्रभवामि दातुं,
पत्न्यै प्रदेयमिह नेतरथा च किंचित् ॥ ३

प्रेमा विधास्यति गृहं सुखमस्मदीय
त्वं जीविताप्रियतरा म' इति ब्रवीति ।
उद्यानराजिमनु तौ चलत पुरस्तात्
हर्म्याणि पश्यत इहातिमहान्ति चान्तः ॥ ४

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1 *Landscape painter* 2. *Church* 3. *dowry*

शब्दायते मृदुतरं वनमातरिश्वा,
चिन्तागतस्सपदि बोधमवाप्य वक्ति ।
कान्ता "मिमानि भवनानि मनोहराणि
पश्याथ यत्र धनिनः प्रमदो वसन्ति ॥ ५

तत्सेविता चलति साथ शृणोति तस्य
स्नेहार्द्रसल्लपनवाचमवेक्षते च ।
यद्यद्ददर्श रुचिरं महितं च तत्तन्
मध्ये तदीय[4]निजयोर्गृहयो स्समस्तम् ॥ ६

छायाद्रुमै र्यतुषि र्धरुपशोभितानि
स्वल्पेतराण्युपवनानि तथैव नैकान् ।
छन्दानुरूप[5]रचितानतिविस्तृताना -
रामान् पुराणवसतीश्च महान्वयानाम्[6] ॥ ७

या निर्मितास्सुखकृते च महत्त्वहेतोः,
तद्दर्शितं निखिलमेव करोति तस्याः ।
प्रेयस्तरं तम, भिगच्छति तत्कुटीरं
चित्तेन सा, भवति यन्निकटे क्रमेण ॥ ८

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4. his and her 5 according to taste 6. Nobles

ताभ्यां स्वजीव समयश्च नयिष्यतेऽत्र
कान्तानुरक्तिरधिका च करिष्यतेऽत्र ।
गार्हस्थ्यमस्य मधुरं भवितात्र नूनं
व्यग्रो भविष्यति यदा भरणे गृहस्य ॥ ९

इत्थं कुतूहलनिविष्टमना नितान्तं
मङ्क्षु[7] प्रपश्यति च तोरणमायतं[8] सा ।
वंशीयचिह्नसुभगं[9], प्रविशत्य धस्तात्,
सर्वातिशायि सदनं च समीक्षतेन्तः ॥ १०

नैकेप्रमोद भरिताः प्रणमन्ति चेनं
द्वारे प्रगल्भतरकर्मकरा विनीताः ।
नीचैर्वदन्ति मृदु चोत्तर संप्रदाने,
तावत्स गच्छति पुर क्रमशश्च कक्ष्याः ॥ ११

सा विस्मितेन नयनेन निरीक्षते त –
थैवाधिगच्छति,' किमेतदिति प्रमूढा ।
गाम्भीर्यभाक स तरसा परिवर्तते, तां
ब्रूते " ममेदमखिलं तव चे " ति शान्तम् ॥ १२

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7. shortly 8. arch 9. family ensign

यत्रैप्रद्युम्न लसतीह महत्त्वसंपत् –
स्वातन्त्र्यनीतिमहितोऽतुलकीर्तिकोशः ।
मयो वराननमभूद्भिनन्तु तस्या
स्तं, च नम्रवदना तनुलज्जया सा ॥ १३

जातं मनो विहत, मासु मुख नतीयं
भूतं च पाण्डु मरणाहतयत्नमन्तात् ।
किंस्वेव कान्त इव संपरिरम्भजे तां,
प्रेम्णा च तद्धृदयमेव दृढीचकार ॥ १४

तस्माद्द्साधयततार्तिमिमां नियन्तुं
चित्तं तथापि खिन्नसाद कदाचिदस्याः ।
स्त्रीणां निसर्गजविनीतिगुणात् मनस्वा[10]
स्थानानुरूपकरणीयचये न्यगृह्णत ॥[11] १५

दाक्षिण्यवान्पतिरयं स बभूव नित्यं,
वात्सल्यमं भृतमभूद्धृदयं च तस्याः ।
औदार्यमीदृशम मात्तरमा महत्या
भूमिष्ठमेव यदियं जनवल्लभा भूत् ॥ १६

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10. Ablative case 11. July

आधिस्त्वखेदय दजस्रमिमां नु कश्चित्,
विद्धा बभूव हृदयेऽविरतं यतस्सा ।
निष्पीडिताऽ सहजगौरव भार भूम्ना,
सद्याऽधिक, भवति सन्नतरा स भूयः ॥ १७

मन्दं ललाप क्रिमगं न भवेत्स चित्र –
कारो जहार मम मानसमाः! पुनर्य । [12]
इत्थं समाट पुरतः क्रमशश्च तस्य
वत्सां श्च सुन्दरतरान्सुप्रवेऽ मतस्त्रीन् ॥ १८

पश्चादकालमृतिमाप सती द्रुतं सा
मग्न श्च शोकजलधौ प्रभुरेप वर्लिः ।
दीर्घं रुरोद गहनं च पुन पुनः सः
गच्छन्रुरोद, चलित श्च रुरोद भूरि ॥ १९

तस्याश्शरीरमथ वीक्षितवान्कथंचि –
दानाय्य तानि वसनानि तया धृतानि ।
प्रामे विवाह समये, परिधाप्य तां तैः
शान्त्यं स्वबन्धुभिरकारयदन्त्य कार्यम् ॥ २०

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12. Ah'

16. ॥ स्नुषाचतुष्टयम् ॥

श्री श्रावस्त्यां विपुलविभवः कोऽप्यभूत्सार्थवाहो
वाणिज्यार्थं जिगमिषुरसौ प्रस्थितः शोभनेऽह्नि।
काले तस्मिंस्तनयगृहिणीराह्वयामास चासा -
मेकैकस्यै समतिरददाच्छालिबीजानि पंच ॥ १

युष्माभिर्वै सततशुद्धिरर्पीमानि यावदगतोऽहं
प्रत्यागन्ता पुनरपि गृहं रक्षितव्यानि नूनम्।
इत्यादेशं वितरति तथा सम्म तद्विस्मयाय
प्राणात्यागो न खलु सुलभश्चेयतासन्नियुक्तः ॥ २

आद्या तासां श्वशुरगमनानन्तरं निर्विलम्बं
धान्यं रत्न्यं स्वद गृहगते योजयामास तानि।
आस्ये चान्या चपलहृदया प्राश्य तान्याद्ययत्वादी -
श्चार्यम्याशामनुसृतवती तान्यरक्षत्तृतीया ॥ ३

चित्रं कर्माचरितमतुलं शिष्टया[1] बुद्धिमत्या
भूमावुप्त्वा बहुगुणयुतं धान्यमुत्पाद्य बाला।
भूयो भूयः कृषिरचनया व्याप्तभूयिष्ठधान्या
वापं वापं पुनरपि पृथुं संचयं सा चकार ॥ ४

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1. The remaining one (the fourth)

श्रेष्ठ्यायातस्तदनु चलितेः हायनेऽसौ तृतीये
श्रुत्वा सद्यो मतिनिपुणतामात्मनस्तु स्नुषाणां ।
आद्ये द्वे द्रागकुरुत गृहे दासकर्मानुयुक्ते
तार्तीयीकां तदुपरि च तां सर्वराज्ञीं कनिष्ठाम् ॥ ५

* शुभमस्तु *



PADYA PUSHPANJALI.

PART I.

I A SONG OF LIFE

1 Say not in sorrowful terms that life is empty The world is real not dreams Always perform righteous acts

2 The past empties itself in the sea of eternity and the future is enveloped in darkness The present is visible and living Always

3 Desire is bondage and not the body Cut it off and release is there immediately and here itself This will continue after the body falls Always

4 The past moment comes not back time fleets so rapidly that even the existence of the present is doubted. Always

5 Not wholly joyous nor wholly miserable life is by resorting to even-mindedness make it (the miserable portion also) joyous or give up both (misery and joy) with a balanced mind Always

6 In actions, dismiss the notion of one's own Act with the consciousness of world s work This attitude will develop through practice Always

7 Unshakable wilt thou be even while the atom bomb falls provided thy attitude is on this decided state Indulge not in unstable disputations Always

8 Obscure is the beginning and obscure is the end Luckily the middle is manifest Abandoning the idea that it is illusory, always perform righteous acts

2. REMEMBRANCE OF RISHIS

1. The un-made word (the vedas) flowed from their mouths, they discovered the entire universe through the yoga of meditation, all their gods were worshipped in fire; prostration to those ancient seers.

2. They, of superb tranquillity, burnt down, through severe penance and the heat of the fire kindled by them, the evil forces that moved about on earth destroying the happiness of mankind in the shape of asuras and panis in ancient days.

3. Their mind was bigger than the universe and minuter than the minutest atom; they knew of things from the highest to the lowest; they gave all the sciences for the welfare of human society.

4. They pondered well over the complex and profound nature of mind and produced for the prosperity of man well-laid-out bunds of Dharma, *remembering older practices.*

5. We are now attempting to subvert from the root their long-standing laws of tested strength, shall we not assume modesty thinking of those great rishis and desist from such attempts soon?

3. THE MANSION OF POETRY

1. Arises, surpassing all other splendours and built of the splendour called word, by bands of great (artists), this ancient, lofty, broad-based and stable palace in our dear Bharat.

2. The rays emanating from this (palace) of lustre surely illuminate your world otherwise blind; the authorless word, the treasure-house of delectables for the discerning, forms the invisible, firm foundation.

3. The Ramayana of immortal lustre, the first poem, was revealed by Valmiki, the grandfather of the family of poets; the Mahabharata shedding brilliance in the world, the Himalaya of splendour, was composed by Vyasa.

4. This sage-made pair appears as it were the unshakable, splendid and broad basement of the mansion, under the shade of which all (other) poets constructed sweet and fine apartments of poetry.

5. The wonderful hall called Brihat katha, the play-house of childpoets and the puranas (are there); these form the ground-floor which is frequented by the wise for matter and ideas.

6. Then entered rules in the art of architecture; lack of naturalness slightly appeared; ornamentation came in; but there was moderation. At that time arose wonderful structures.

7. This was the great golden portion of the mansion and the chief architect there was the poet Kalidasa. Those admiring readers throughout the whole world who once enter the Sakuntala or Meghasandesa never get out.

8. The great poets Bhasa, Aswaghosha, Bhavabhuti and others created wonderful and stage-brilliant store-houses of fine sentiments and thus another floor was brought into existence. Bana and others also had contributed their substantial labour therefor.

9. Increase of the decrease of simplicity, abundance of artificiality, intensity of verbosity, poverty in sense, excessive use of compounds and an overlove of figures of speech, these

showed themselves in the latter day productions and light was put out

10 What is there to be wondered at if people generally avoid such dark and unfrequented structures! Let the good mansion be made big and light laden once again by (following) the simple path adopted in former times

4 INTERDEPENDENCE

1 The one great law of interdependence reigns supreme in the universe under the operation of which all affairs of the world run smooth the sun attracts the sun and planets and these (attract) one another and thus are all stationed stable in the sky through the strength of cooperation

2 On minute observation not a single thing which is devoid of dependence will cross the path of (your) eyes the entire universe from the atom to the extremity of Brahmanda is subject to the rule of this Law

3 Well known is the exchange of sacrifice and food between men and gods the sea and the cloud and the master and the good servant are bound to each other this (mutual) tie between the husband and the wife and the ruler and the subjects is so patent This nature ordained relationship is eternal in the world

4 All of you are every day turning out work with all your means *you know or know not* that its fruit is enjoyed by all The article produced by the labourer s hand is invariably not for his enjoyment the tiller or the weaver does not get the grain or raiment

5 In this manner is seen the movement of all the parts in the universe for the achievement of a single purpose but

this one thing has to be pondered over that a mysterious selfishness found in every one makes creatures do sinful acts in abundance by compulsion with the result that the individual the community, the nation and the country are bitten with hatred towards each other

5 NATURE AND ART

1 That which is lovely, glorious and pleasing charming and sweet, known as Lakshmi in the world is whose one half that which is terrifying, cruel, killing and extremely horrible known as Durga in the world is whose other half

2 Whose pleasant and fearful forms were assumed by god Ardhanariswara with handsome eyes and brows, winning smile and stout breasts (on one side) and the pinaka bow, snakes and the forehead eye (on the other side) she, our mother Nature shines arrayed in two forms

3 Man, the child of that goddess was not satisfied with her good creations and with the rise of intelligence brought forth arts peaceful and terrible things from the plough to the atombomb were produced in plenty This creation of man goes by the name of art goddess (Kaladevata or Saraswati)

4 Thus, lucky indeed is mankind for the enjoyment of which there are the nature given moonlight rivers cuckoo-cry, flowers etc, houses gardens etc given by skilled arts and poetry music etc, given by fine arts

5 The greater the variety of enjoyment, the greater the modes of destruction the world is already dreadful on account of lightning hurricane germs and wild animals but today it is more so on account of the life-taking machine weapons Let

is my fosterer, my living and training in his hermitage as for my lord, Oh! he is the greatest in the world

8. 9 But this separation from my lord, the most unbearable, which I don't deserve and for which there seems to be no end, torments me excessively. What could be the reason? It is not the king, the most excellent at virtue whose heart rending plight was depicted to me by Sanumati Having sighted the ring he at once understood the truth and is pining for me in repentance Alas! it is a world that stands between him and me

10 My two dear friends are not at all to blame They had known the tale of the curse and (certainly) cautioned me, out of love, that I should show the ring at the time of necessity but owing to ill luck it had dropped into the water

11 What could I say against my forest-dwelling father who had brought me up out of sheer affection and who knows his duty? It was Durvasas (ill clad) of great penance that had played the chief part in my life the result of which was not insignificant

12 A merciless punishment was inflicted which brought about my lord s forgetfulness and this separation I should think it was a device ordained by providence for my purification by which I should emerge completely stainless

13 Father had enjoined upon me the duty of attending on guests Thinking of the king alone, I forgot about it and was not aware of the great sage entering the hermitage The result was a curse the most proper for failing in duty

14 Love-blind I had behaved in this unvirtuous manner like an ordinary girl given to animality Love, unrestrained

not the advancement of knowledge be for destruction but be for welfare

6 SAKUNTALA S SOLILOQUY

1 Five long years made longer by affliction have elapsed somehow since I of ill luck came to this hermitage of Marichi coveted by all the terrestrial sages

2 What has happened to-day that I feel excited? Is there going to be happiness for me, sorrow stricken? What would be joy for me but the king s union? Will it materialise in this place inaccessible to man?

3 Recollections of the past intermingled with pleasure and pain spring up to–day (in quick succession) like arrow after arrow I was brought up in father s hermitage with herds of deer (While) I was watering the trees and creepers

4 I was seen by the king whom I saw also Mutual love was born at once How possible the forgetting of those sweet days spent with him afterwards ?

5 I was then despatched to my lord s home as a prospective mother With tears I parted with father the two friends the young deer and the creeper Thinking much within myself and journeying in stages I entered the audience hall of the Puru king

6 There the fall of thunder Through mother s compassion I was brought here The dispeller of my and the king s grief the binding tie of love and the (future) ruler of the world was born Since then I practise abundant penance, thinking of my lord

7 The son of Gadhi who had his caste changed is my father my mother is of superhuman origin the great Kulapati

his my fosterer, my living and training in his hermitage as for my lord, Oh! he is the greatest in the world

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14 Love-blind I had behaved in this unvirtuous manner like an ordinary girl given to animality. Love, unrestrained

by virtue leads to disaster! Since then all the stains have been burnt down by penance (heat)

15 The state of beloved given up now and that of wife taken up (instead) the pleasant condition of my mind (just now) tells of re union here but I hardly understand how (anyhow) fate is strong I have heard that he has gone to render assistance to Indra

16 He would be returning in two, three days and might perhaps halt here on his way back for paying his respects to the Rishis May it be so and may there be our happy reunion!

7 WONDERFUL INDIA

1 Wonderful the rivers with pleasant waters the venues of forests the lofty mountains the beautiful sea sides the flowers and fruits the birds of infinite hues wonderful the honeyed moonlight and the sweet seasons

2 Wonderful the stable Dharmas and very wonderful the beginningless Vedas and the progress (made) in all the Shastras (sciences) wonderful the sacrifices and penance praiseworthy the system of learning Oh! the wonderful social organisation for which there is no comparison

3 But the greatest wonder is that in this country receiving gifts which is considered most despicable in other lands is looked upon superior and honourable by the wise One able to conquer the three worlds lives here on others gifts

4 The scriptures declare that receiving (from others) is a privilege The rule applies not only to (some) individuals but the entire community called Brahmin is bound by this sharp rule The community though owning nothing appears to possess everything

5 If, at any time, the community hankers after riches the loss of Brahminhood makes its appearance immediately. The enemies of Brahmins are vanquished by their weapon of poverty Contented they make their living from others' hoardings

6 Is there any land on the face of the earth like Bharata filled with an entire class of people bound by the vow of poverty? Will not this arrangement alone be enough to place this good country at the top of others?

7 Not slaves to wealth and having curtailed the desires for enjoyment they always devote their time for the welfare of the world They ought to be preserved somehow who adhere to Sattvic aims and who preserve this culture, the wonder of the world.

8 The story of Bharat's gaining its independence is the crown of wonders A battle was fought in which people resorted to sacrifice discording violence and Oh! the wondrous victory

8 BHISHMA S GREAT SACRIFICE

1. Once the unassailable Bhishma is thought of, come before your mind the grand king of mountains the deep seas, the Niagara falls displaying the greatest majesty in the world and the big and lofty towers projecting up in temples

2 He was great, virtuous and heroic. Flow, my speech, for his praise whose origin was strange beyond imagination and the strangeness of whose vow was renowned in (this) world as well as in heaven Recount now the story of his passing the strangest in the three worlds

3 When the endeavours of Sri Krishna for peace had failed alas! measures were concerted promptly for the waging

of war Bhishma, the best in the family was placed at the head of the Kurus He accepted but said that he wouldn't kill the sons of Pandu

4 In the morning the hosts of warriors that had assembled in the battlefield on both sides were arrayed simultaneously and quickly by the aged Kuru the best among leaders and the son of Drupada the crest jewel among warriors (respectively) and waited for the order to offer an unparallelled fight

5 *Then, without telling any one, the son of* Dharma, who had known (the secret of) dharma hurried on to the camp of Bhishma with firm resolve, bowed and said ' Pray tell O possessor of virtues, the plan to kill you whose fame as victor of the destroyer of kshatriyas shines forth as far as heaven "

6 The tenderhearted Bhishma replied, Child, come to me again at (the proper) time ' The son of Santanu then shouted in the presence of the warriors these words that proved poisoned arrow to the prominent Kurus – 'Let the battle go on . The son of Pandu shall be the victor therein '

7 People there are known in the world renowned for their character but in the life of none (of these) is heard of a situation similar to this in which one asks for the life of the other as lightly as for water and the other says Yes . What an evenness of mind of these two!

8 Life or death makes no difference to those of determined views who are constantly adhering to virtuous actions but this is indeed a strange way of transacting business in which there is no consideration of self or non self in the case of these two wise people

9 Then commenced the attack of the assailants attended with fury, the most terrible massacre extending to the ends of the universe prevailed and the mighty Bhishma bearing the weapon and shining like a cluster of lightning in the battlefield brought into being the moments of the end of the world

10 So went on the tumultuous battle for eight days and by degrees a substantial portion of the Pandava army was destroyed. Then, on the following day, Dharma extremely overcome by fear and broken-hearted wended his way hastily to the son of the Ganges (Bhishma), the captive of virtues

11 Prostrating, he said, Superman, so long as you bear this invincible arm there is no thought of victory for me O learned man, the hour for killing you is come Tell me at once the plan Delay not, my lord"

12 "What you have said is true, O repository of virtues No man on earth will be able to kill me so long as I bear arms' Having said these words, Bhishma was absorbed in thought for a while and said to himself, "If there be my end, the strength of Duryodhana will be gone

13. 'Knowing this how shall I bring about the destruction of (my own) party? Yes! it is certainly the view of the learned that a person of one's own party shall be given up if he is bereft of virtue and one of the opposite side shall be accepted if he is endowed with qualities and if the latter happens to be a member of one's own family much more so

14 'I have lived in the house of the Kauravas so far But that debt has been repaid by my manifold services in the war! I am determined to render assistance to this good man at this crisis and I set out to tell him now the device to kill me"

15 16 *Having thought over like this* the bull among Kurus said at once to the king s son O man of good will my previous history has been known to all that Amba didn t get (the fulfilment of) her desire from me through my preceptor She then propitiated the lord Tripurahara (the destroyer of the Three cities) by abundant penance and obtained a boon to kill me and immediately entered fire She was born again as the daughter of Drupada with memory (of the previous birth) She then obtained from Sthunakarna malehood and is a male now with the name Sikhandi This was narrated by the celestial sage (Narada)

17 I then made at once a vow within myself that I should not fight in battle against a woman or one who had been a woman before O killer of enemies Sikhandi has been a woman previously Let Arjuna the great hero place him in *his front in the battle and quickly strike me who* will throw down arms

18 A person of tremendous sacrifice prince among holders of the vow of virtue ocean of virtues cutter of many a knot of virtue firmminded is born in virtue lives in virtue *with unassailed fortitude and advises death likewise* This is the way of the virtuous

9 POTENCY OF WORD

1 Speech thou art mysterious Through thy grace has been transmitted to me a iota of thy wealth I make use of the same in the act of thy praise Make it profuse presently that all thy manifold and matchless excellences might be extolled

2 *Thou didst exist before the time* when earth and other things came into being with thee of great might all

things were created without thee, O word the universe will be lifeless and dumb the world of objects will be un differentiated as in darkness

3 Thou existest in man in various forms as an uncommon characteristic As regards the speech of other animals in the world I know not man s prominent and superior features like verticality are known but (his) possession of thee shines at their top

4 All activities of man in this world are dependent upon thee every one ceaselessly endeavours to propitiate thee but thou ever playful never placest thyself under any body s control undergoing growth and change, being full of vigour

5 While using thee, man very often fails to express properly the ideas generated in the mind this is the cause for the multitudes of quarrel in society speakers are not often able to understand one another

6 The ideal man, the son of Dasaratha the best king the divine man whose story is known in the three times and the three worlds the choicest among speakers uttered words pleasing wholesome first smiling and measured truthful and sweet, direct and soft

7 In the expressions of the poet the storehouse of qualities and figures the device of suggestion (Dhvani) certainly produces pleasure by hinting profusely at unexpressed matter but it is not known if this deftness at twists of expression will in its entirety be or not in the path of progress in the world

8 Inequality exists among men based upon character men there are who are one both at heart and speech there

are others whose heart and speech are different Speech is used as well for concealing thoughts as for expressing them

9 Thou of illumination art the strong seed of civilization through thy splendours O word endowed with wisdom the whole world looks as if unified cast off for a moment thy feats of bombast assume calmnes, become clear, absorb virtues and make this earthly sojourn happy

10 ON LABOUR

1 Sacred is all labour which is hearty and beneficial from all aspects there is no high or low in the fraternity of labourers no difference exists between the scavenger and the ruler in the task of maintaining the State as among the parts in a chariot or a machine there is no inequality

2 A labourer engaged in work should find pleasure in the toil itself straining to his utmost capacity and with sincerity The result will follow of its own accord. This principle is true for gods like Vishnu and Siva and is likewise for men This is the path of action proclaimed by the Vedas

3 Men possessing wealth, somehow have an aversion for physical labour probably on account of the fatigue caused by the weight of the riches they bear they enjoy all the pleasures accruing from riches themselves displaying their consciousness of superiority to the great chagrin of the labouring class

4 Labour capital and intelligence the three collectively given to mankind for its welfare produce wealth together there is no ownership (of any of these) but everything is trust property if such a view were to prevail in the world, there will be paradise on earth

5 The rich the other breds, full of ego, regard in their haughtiness walking on foot cutting of wood and tilling of soil, undignified The wretches desire others help even for breathing How don t they see the happiness in work of the self-dependent

6 Let there be the wealth of intelligence or the wealth of riches but all should do some fruitful physical labour every day so that the world will be nothing but labour, will become lofty and plentiful and also the feeling of humiliation lurking in the mind of the labourers will vanish

7 Discretion does not seem to prevail in society people like dancers and singers who provide some entertainment for your leisure hour carry off loads of wealth whereas the manual labourer does not get enough even to maintain his family

8 He who sits in the shade makes plentiful money he who labours in the hot son gets small wages Intellect may be superior to body, but the triumph on this account is, in the opinion of the wise, unmoral

11 THE DAZZLING RAJO-GUNA

1 In out and on all sides, I am besieged by rajas The eye (senses) and the mind are ever submerged in it I come out catching hold of the hand (ray) of the flickering Sattwa and say briefly of its (rajas) triumphs

2 All activities in the world evolve from rajas All creatures dance at its commands Consciousness is dependent on it It works abundance of wonders that are incapable of description

3 Having crushed down the very feeble Sattwa with vindictiveness rajas exercises its sole sovereignty It proclaims

its reign over man having generated unconquerable desire and malice in him

4 Desire swallows this world in one gulp and wanders with mouth open to devour another malice is indeed noble and very merciful as it won t bear to leave even a straw (to remain) in another s hand!

5 Worldly life is sport of these two it is these two that instigate all the activities of life and theft murder, invasion hatred meanness deception and cunning roam about in plenty

6 The quality of rajas appears coloured probably on account of the cluster of colours which it obtained from the quality of sattwa which it broke Wherever rajas the seed of all vanities flourishes display of colours is plentiful

7 Scientists state only this much that in the animal kingdom the male is endowed with gorgeous colours in order to obtain the love of the female, but strangely enough in the human world possessed of reason this phenomenon prevails in both the sexes

8 A good portion of energy, wealth and time is wasted in society over the promotion of show if a little part of this be directed to the production of necessaries happiness is sure to come

9 Educational homes, mutts of ascetics temples and other seats of worship are places where sattwa has been ordained to prevail but alas! rajas is rampant there also, the triumphant power of which is so great

10 Has not the time come to check it and establish the noble quality of sattwa when permanent peace, sincerity, good will and contentment will prevail in the world seated firmly?

12. SATI.

1. Stories there are in the world of men, in the history of the Rajputs and elsewhere, in which a young woman endowed with many good qualities loved a young man of the enemy's family and got trouble on account (of the conflict) of filial and conjugal love.

2. Formerly, the lord of the three worlds, sitting under the banyan tree, taught the path to those desirous of release by means of silence. He, then, married the daughter of Daksha and lived happily for a long time.

3. A conspiracy was hatched in the ethereal regions against Siva; his superiority was questioned by the haughty gods who, in their small-mindedness, were waiting for an opportunity to insult him. Before evil befalls, hatred of the great without reason appears.

4. That Daksha headed the antagonists and spoke ill of the great God in many ways in the assembly of the gods to the very face of Nandin. The latter immediately pronounced a curse that the head of any one performing a sacrifice without offerings for Siva would break and there would also soon arise trouble from asuras.

5. Interest in such kinds of sacrifice, lessened on account of the fear of the curse; thereupon Daksha, the worst egotist, moved himself in that direction. All arrangements were made commensurate with his position and the gods made their appearance in the (sacrificial) hall full of mirth.

6. The Mother of the universe, worshipped by all, had no invitation. Her heart became sore at her father's conduct and she said to herself, "What a blindness! Without any

consideration for me, his daughter, he has entered into a decision to disgrace my lord the lord of beings

7 & 8 "He has not realised the magnitude of his wicked undertaking for its would be consequence his intellect is clouded with colossal passion and deep ignorance, an adversity *that might cause the destruction of the universe* is certain Will he turn round? O father, have you decided? My strong filial affection compels me to hasten to your presence! I propose begging my lord for permission who is ever bent upon promoting my happiness" Having discussed within herself in this vein she asked Lord Sankara for permission who first dissuaded her but somehow granted permission afterwards

9 When Sati entered the sacrificial hall with the sole desire to bring about her father s welfare the insolent devas laughed at her, she, the consort of the three eyed Lord, took no notice of this but proceeded to her father and bowed *before him who sat at the zenith of his pride, surrounded by* Vishnu and other deities

10 Daksha, who had entered upon the sacrificial vow and who was immersed in the thought of his own glory at that moment and whose destruction was impending, did not even look at her, the Mother of the Universe, who prostrated before him, the very incarnation of modesty Things imbued with Sattwa *(quality) do not cross the vision of the arrogant.*

11 Having found her father lost and irrecoverable, she hurried out from the hall full of sorrow, approached her lord and implored him to save her father and others through punishment In the world, the husband is dear under all circumstances and others so, *only so long as they are sinless.*

consideration for me, his daughter, he has entered into a decision to disgrace my lord the lord of beings

7 & 8 "He has not realised the magnitude of his wicked undertaking [or its would be consequence his intellect is clouded with colossal passion and deep ignorance, an adversity that might cause the destruction of the universe is certain Will he turn round? O father, have you decided? My strong filial affection compels me to hasten to your presence! I propose begging my lord for permission who is ever bent upon promoting my happiness" Having discussed within herself in this vein, she asked Lord Sankara for permission who first dissuaded her but somehow granted permission afterwards

9 When Sati entered the sacrificial hall with the sole desire to bring about her father s welfare, the insolent devas laughed at her, she, the consort of the three eyed Lord, took no notice of this but proceeded to her father and bowed before him who sat at the zenith of his pride, surrounded by Vishnu and other deities

10 Daksha, who had entered upon the sacrificial vow and who was immersed in the thought of his own glory at that moment and whose destruction was impending, did not even look at her, the Mother of the Universe, who prostrated before him, the very incarnation of modesty Things imbued with Sattwa (quality) do not cross the vision of the arrogant.

11 Having found her father lost and irrecoverable, she hurried out from the hall full of sorrow, approached her lord and implored him to save her father and others through punishment In the world, the husband is dear under all circumstances and others so, only so long as they are sinless.

13. KNOWLEDGE METAMORPHOSIS

1. Some there are, who read direct the phenomena of Nature through their internal lustre and understand all the deeper things with the strength of their intelligence To them the pleased mother reveals all her forms They are the wise Rishis endowed with the brilliance of the understanding of reality

2 All others acquire knowledge through hearing and study and make their own the words and books of the noble great These adhere themselves to the leaves of books like larvae and eat them up in haste

3 Many reach satisfaction at this stage and have no desire to acquire anything more in this life a few there are, in their midst who swallow more leaves and become worms having cast off the larva stage

4 These book worms gnaw at all the books produced in the world and are even able to repeat line by line all that they have studied They don't think of anything that lies beyond books and alas! their knowledge which is after all second-hand is limited

5 There are yet a few very few indeed, who spin themselves round with the ideas gathered from books enter into meditation, dwell for a while in the self made shell of intros pection and bake a new form of enlightenment after long concentration

6 They burst out of the cocoon and fly with new-fledged wings Their wisdom is free of all doubts steady and well arranged To those great souls there appears nothing

trange or unpleasant in the world. These released beings ecome the leaders of thought

14. THE MIND-WORLD.

1 Man! know yourself, if you have a desire to make the ojourn in the world happy Make a search in your heart of he feelings that are constantly passing there every day and ind out how many of them are endowed with the Sattwic quality (of calmness) To your great surprise you will soon see that all of them are otherwise

2 In the world of your mind, there dwell not only you but sport there dreadful beasts like the dog, the tiger, the fox and the elephant also Usurping your seat alternately or collectively, they hold their sway having kept you down

3 Did you not formerly live in the company of these wild animals in the jungle? Did you not with the force of your superior intellect conquer them and bring them under your control? Yes! entertaining as it were that great insult in their mind, they (in their turn) overraw your mind and don t leave you who have now come to the town

4 You were certainly able to subdue these wild beasts with the power of your intellect so long as they remained outside but it is not so easy to drive them out now with your intellectual power in as much as they subtly roam about in your heart itself What ought to be done is that the feeble spark of moral instinct that is lurking hidden in your heart should be roused with which these hosts of wild beasts should be burned down gradually with a will and force.

5 Having done this for a long time, you will be able to drive away those beasts of bad qualities and enthrone in their

place good qualities like composure in your entire heart and achieve full man hood and live a sweet life flooded with the lustre of enlightenment Then will life appear to be happy and bright

15 SOLITARY

1. In this wide world, full of people, I feel I am moving alone I daily come across people differing in intelligence, religion character and conduct I hold conversations with them with a sincerity born of long acquaintance I generally find that every one of them is curiously enough moving in a path different from mine

2 Some enter the wide and gorgeous paths of magic for the purpose of attaining spiritualistic powers, constantly apply their entire mind to magical diagrams and mysterious rites and offer elaborate worship to deities like Sakti with big loads of flowers of bright hues procured after great difficulty believing that abundant results would be produced

3 Foregoing sleep and sport, some spend endless time over amassing wealth having taken upon themselves wild plans They have in their heart swallowed up entirely by impurity, a god of their own making and proudly worship him with hundreds of offerings got up by means of their wealth.

4 Others there are in the world who resort to the well-known paths of hatha yoga for acquiring mystical powers, control the winds moving in the body and desire to attain their objects There are others again who derive pleasure indulging themselves in high-sounding words in their ceaseless talk of Jiva, Brahma etc, as long as they live

5 I don t come across a single person who proclaims, • If you desire perfection give up all these paths tainted with vanity Search for the instincts of goodness lying deep Cast off ego atom by atom Live for others All are fond of pomp No one is interested in a moment to moment moral life

16 THE EIGHT DIVINE FORMS

1 *The first form the mother of all things* is the sky the hair of Rudra In its womb float the globes of Brahma like fleets of ship in the ocean Dense streams of waves of light electricity etc flow there Even men of wisdom fail in their knowledge of it as of the human mind

2 The sky is comprehended only by the mind whereas air its offspring is cognisable by touch all animate things movable or immovable depend upon it for their subsistence It always keeps the company of its offspring fire It supplies life to clouds in the form of water It is the support of sounds For the sky goers it provides smooth motion

3 Fire is the symptom of life the matchless friend of man purifier and splendour bodied He in his turn gives light to the world during the night as the sun during the day He is the first deity of the Aryas the carrier of offerings to all other deities full of flames He the bringer of civilisation the terror of Asuras brought forth by the Atharvans

4 Water acts as nectar giving life to the thirsty earth Scattered in its three states it pervades the entire universe It moistens the earth first in the form of rain and then in the shape of rivers It enters every part of all living things mixed with food and feeds them

5 Earth, the most ponderous among the elements, sown with seeds by the emperor Prithu, the producer of vegetables, animals and minerals, the load-bearer, the firm, our dearest, the giver, beautiful with water, fruits and blossoms, pleasing every one, served by the other divine forms, the sovereign queen, providing comparison for patience.

6 The sun the lamp of the three worlds, seated on the high pedestal, revolves himself surrounded by planets and superintends their motion From the distance, he throws light and heat just adequate to be pleasant to the earth, the seed of duties, wakes up creatures like a friend and yokes them up to their duties ceaselessly

7 The moon, the form of our joy, the charming cluster of blossoms on Hara's head, the songsterlike, casts nectar-sweet strains of music in the shape of rays When the floods of moon light flow, the ocean swells up and the cavities of human hearts get billowy filled with mirth

8 Man, the ceaseless performer of righteous acts, the leader of cosmic activities, the sacrificer, the lord of creatures exists like the other divine forms solely for the purposes of the universe He eats other forms and is eaten by them in turn The individual, who acts knowing this real (cosmic) form of his, promptly attains fullness

17. NOISE NUISANCE

1. Crows caw, dogs bark These natural noises are nothing when compared to the conglomeration of artificial noises produced in a progressive modern city rending the ear-cavities.

2. Here, in the bazaar streets, the jarring voices of people coupled with the harsh tones produced while higgling In the other streets, hawkers appear and make hideous howl even before the sun rises

3 Hosts of beggars vie with one another in being first and with their accessories of a monkey, a snake, a bull or a drum create a hell of noises before each house for obtaining a little from the owner from sun rise to sun set

4 Temples, tanks boarding-houses bathing ghats and students hostels are rent with a hundred cries If only the breath used in producing these sounds is spared, there will be greater tranquility, lesser hunger and longer life

5 What shall I say of the confusion created by the hoarse sounds produced by the numerous machine driven vehicles moving about on the earth and in the sky coupled with the noises rising from the loud speakers making man's mind reel?

6 In olden days people resorted to the forest for calmness. This was done when life in towns was not so tumultuous but was simple and natural If, in these days one lives in town and yet obtains peace one is surely a god

18 SCAVENGING

1 If once human activities are probed into, it will be easily seen that they all could be reduced into this viz, the production and removal of filth by mind, speech and body and nothing more than this

2 Those who observe the hills of rubbish produced and removed in the streets of cities every day will understand how even the pure things given by Nature are converted into filth if they come under the purview of man in society

3 The faecal matter from which man turns his face, though it be his own is carried on the head by others with sacred regard These scavengers who carry cleanliness at every step are deserving of our constant worship these who drive away hell from earth

4 All impurities have their birth in untruth and violence For dealing with them man has improvised State with various departments There are the religious teachers to handle the impurities of mind which are the source of all other impurities

5 If a stock taking were to be attempted regarding the inlet and outlet of (the three varieties of) filth to our great terror, it will be found that the balance is on the side of the former every time If such were to be the golden age imagined by some great people from the beginning of creation will only be receding further so long as man s mind is not pinned to the quality of Sattwa

19 FEMALE

1 Female! thy name is power thou vanquishest the male overcoming atonce his strength Grace weaponed! whoever in the world could describe thy plentiful capacity? thou art thyself half the universe, thou makest the other half also thine at thy will No wise people who have known thy superior strength will be surprised at this

2. Didst thou not singly infatuate the entire hordes of Asuras longing for ambrosia with thy enchanting looks? Were not the sages in the Daruka forest drowned in the floods of thy grace? When thy ever widening subduing power is consi-

dered, will not a streak of thine in the universe be sufficient for (establishing) domination? Why then that half portion?

3 Woman! thou didst come forward to tame down man jumping high with foolhardiness with thy fascinating beauty Thou didst take upon thyself the burden of carrying out the most vital and unique purpose of the universe viz, mother hood, beneficial to all and make thy presence wherever there is the male element and dost propagation with pleasure

4 Where does thy captivating sweetness lie–in the face, the eye or the lip? This sort of investigation seems to me vain Everything of thine is enticing–look, speech, smile, standing and moving The whole history of empires in the world is only the sport of thy limbs

5 So great is thy excellence that even objects devoid of consciousness in the universe when once expressed in the feminine gender becomes worthy of veneration–moonlight, the two twilights, the earth rivers, the creeper, the sky, the assemblage of the good the story of the wise Why this enumeration? Wherever flows sweetness, there is present feminineness

20 PENANCE-MINDEDNESS.

1 Those best men who have pursued their great task till the very end in the world have all been people given to penance Their minds will be ever active firmly stuck to their aim, unshakable by gains or fear, stone like

2 In days of yore, Uma Haimavati perfectly determined as regards her desire performed penance, unswerving from the quality of Sattwa, valiant exceedingly praised by sages and got the matchless three-eyed God as her lord whom

the god of love failed to overpower and was himself burnt down by the fire of the third eye

3 Savitri chose her husband knowing him to be of short life Illumined by the severe divine penance of chastity she served the elders and her lord She then accompanied him to the forest on the fateful day and got back the dead husband through her spiritual eminence and also blessings from the god of Death

4 Markandeya was chosen by his father for his superb virtues without consideration of the shortness of his life The boy, knowing that an internal fire was ceaselessly burning in the hearts of his parents entered penance for the purpose of extending the limit of sixteen years placed upon his age and obtained succour from the subduer of Kala who was thus turned out

5 The renown that prevails in the world for Bharat was built up by the Rishis Their mainstay was the practice of the ordained Dharma than which nothing else is permanent penance It is not possible to state that this discipline of olden days is in vogue in full form nowadays Let all those desirous of bliss get penance minded as far as possible

21 SELF-RELIANCE

1 So long as man s affairs run smooth he moves about in the world thinking his power to be unlimited Blind with pride, he embarks on wild enterprises and often meets reverses which rob off his courage

2 From this moment a certain fear enters his mind and doesn t depart from him till the fall of his body He gets frightened even at the movement of a blade of grass taking

it to be his enemy and his superiority complex is soon shattered.

3. He resorts to every device prescribed by clever fortune-brokers for overcoming obstacles. He waits upon astrologers and mutters a number of magic spells for achieving his objects. The wretched man very often desires to know the nature of omens.

4. Why does not man, in place of this, always take to (the performance of) his welfare-giving and permanent set of duties, the results of which go to the world so that he becomes fearless and self-reliant immediately, his miseries vanish, he is freed from objects productive of thraldom and he triumphs?

22. THEN AND NOW.

1. Nonbeing then existed not, nor being! I don't talk of that time too distant for words. I speak of the time when there had appeared the universe and the human race. In those remote days, earth was occupied by cannibalistic demons and cruel and elephant-like Asuras and hosts of jungle creatures. Man's dwelling was in the midst of this multitude.

the end of which is yet to be seen In the intervals dancing and singing in high tunes in the company of women and walking behind them This was his daily routine actuated by urges of lucre and sex

4 In the speech of this jungle man there was generally singing as in that of children In his utterances flowed sweet expressions worthy of poets Leave this! Was there any thought of the other world in him or moral urge? Everything there was but lacking in polish as in the case of his food, home and raiment

5 The same dance the same music, the same relish for war for the sake of food and other things and the same cunningness for achieving ends are seen in society even to-day un-diminished It is a blot on civilisation that virtue has not left the seed stage yet There will be no glory for it in the world, so long as it (virtue) does not become a tree and bears fruit

23. CHILDREN S PARADISE

1 Bewildered after wandering in the wilderness of books hard to pass through in quest of truth man stops short with heart shattered I say unto him 'If you desire happiness, go to the company of children, vanity less simple and mirth inducing

2 Listen with attention to their sweet lispings You will soon forget all your agonies' How is speech born in children how ideas and how intelligence? Whoever knows these at present?

3. 'I'ness has not taken birth nor 'my ness In the child s vision, complete sentience throbs everywhere He

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2. Man quickly subdued these horrible creatures by his subtle intellect and through divine help very often and established somehow his supremacy all over the earth. For him, the thought of dress appeared afterwards but, before that, he decorated his body with curious pieces of stone, bones and skulls.

3. From morn till eve, roaming about in search of food and fighting with his armed cousins who were his neighbours

the end of which is yet to be seen. In the intervals, dancing and singing in high tunes in the company of women and walking behind them. This was his daily routine actuated by urges of lucre and sex.

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3. 'I'ness has not taken birth nor 'my'ness. In the child's vision, complete sentience throbs everywhere. He

plays with the moon the bull the crow and grass He creates worlds of his own and lives there merrily

4 To the child (as to) the knower (of Brahman) there is no limitation of time or space He eats without food, drinks without water and is immensely gratified. He gives to others without distinction of one s own or other He makes vehicles as he likes by the movements of his hands and feet

5 Children create the atmosphere of paradise with their innocent faces dance laughter motiveless actions and nectar like speech They provide release from worldly miseries to those that fall in their sphere They are gods on earth pleasant from every respect and full of bliss

24 ELEMENTS SPORT

1 To those that observe minutely all the life of the world it will be soon clear that it is (but) the sport of the elements If these sports are attended with smoothness all is well But this course does not run everywhere and always

2 Alas! there befell a great disaster in our Assam State the treasure house of Bharat rich with corn and other things Prosperous and happy people were quickly thrown into hell all of a sudden The miserable story of the earth quake is heart rending

3 Thousands of men cattle and plants were robbed of their life in no time Rivers with beautiful waters were converted into beds of sand in a moment deep lakes into lofty hills and lofty hills into deep lakes

4 Strange the sport of Earth! She sh herself in a l ght mood and assumed a new form! mighty

and prolonged labours of man were rendered into nullities Does she realise the seriousness of her prank?

5 High class ploughed lands, protected like eyes, yielding grains to people in great abundance were now glutted with water Unparalleled starvation (prevails) in the land Roads were washed off and food is brought through air.

6 How many the people that lay scattered homeless and clothless? Whoever could give the number of our children, dead in water, cavities of earth and the lines of jungle in lots! prosperity brought about after long time has disappeared!

7 Even learned people say about the disaster that Nature had come about to teach man his smallness and put down his great pride and that it was the result of the multitudes of human sins ordained by Providence

8 This is certainly cruel Man acts in the world as ever. The thing to be wondered at is that he endures with firmness the repeated onslaughts in the world of earth, water and the other (elements) and with enthusiasm, plans to rebuild and produces progress greater than before

25 EARTH'S BURDEN

1. Earth in the form of a damsel, incarnation of patience implored in the company of gods, Lord Vishnu, the consort of goddess Lakshmi, the father protecting all the worlds, resting on the lord of serpents in the ocean of milk capable of destroying sins, for the removal of her burden

2 The result was dreadful war Countless able warriors belonging to the Kurus, Yadus and others were cut down mercilessly in the battle-field. How could an increase of

children prove an unbearable burden to a mother? Strange! How does she desire even their death?

3 Mountains causing constant misery with their weight, rows of dense forests studded with heavy trees myriads of animals of huge weight like elephants and oceans how are these not reckoned loads by the mother?

4 Under what law is man negligible in number and very light of body considered a burden by Earth and his increase taken into account? This might perhaps be the reason that he being the lord of creation his qualities and actions receive greater attention

5 Man is not heavy so long as his mental processes are good When he is tainted with avarice and other vices, heaviness takes possession of him A wicked mind is more ponderous than a mountain When this grows in number Earth desires a reduction

6 For how long should Earth, getting unable to bear the burden wish frequently with tear stained face for the mutual destruction of her children in wars? Let men take hold of the imponderable quality of Sattwa composed of contentment There will be no burden for Earth and all her children will attain happiness.

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4	1	1	भांस्य	भा अ
14	3	1	पिधाँ।	विंधा।
15	6	3	छ	च्छ
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32	5	3	ह्ल	ह्ट
35	2	1	चयान	चये
36	1	3	ययेच्छं	यथेच्छं
...	2	4	भवि	भुवि
38	4	1	ध्व	घ्व
39	1	2	स्वकां	श्विकां
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